THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. I. NEW-YORK, SATURDAY, NOVEMBER 19, 1831. No. 35.

For the Churchman.

ON WITNESSING A CONFIRMATION,

In the Church of the Ascension, New-York, Oct. 1831.

I love to gaze on them—while now
Hope 's on each bright and happy brow;
A few short years or months—and then
They never may be bright again.

For, oh! grief may be there to shroud
The morning of their day with cloud;
And joy may take a long farewell,
And with'ring care their souls may chill.

The faith of Christ in that dark hour,
To cheer the heart alone has power;
Oh! happy, who in youth have given
Their warm and glowing thoughts to heaven!

And they who now are bending there,
In holy hope and humble prayer,
May need the thought of this sweet day,
To cheer them on their lonely way.

Lora.

THE DISTANT HOME.

Once on a cloudless summer's eve,
  I stood on Snaefield's island steep;—
The light which dying sunbeams leave,
  Was fading from the western deep;
The mountains of my native land
  Rose dimly o'er the distant sea,
Whose waters press'd the golden strand
  In sunset's blue tranquillity.

No sound was on the breezeless height,
  Save the glad voice of infant rills
Which wander'd in the waning light,
  Rejoicing, down the pleasant hills;
Though faint and far the day-light burn'd,
  And gray mists chill'd the desert air,
To western skies I fondly turn'd,—
  My homeward gaze still rested there.

And thus, methought, the child of faith,
  When joys depart and hopes decline,
Sees, rising o'er the gulf of death,
  Unfading kingdoms brightly shine;—
The cloud which veil'd the surging wave,—
  The blast which raised the breaker's foam,
Pass off, and show beyond the grave,
  The glories of his radiant home!

J. G. Lyons.

PRACTICAL.

Thy word have I hid in mine heart, that I might not sin against thee.—Psalm cxix. 11.

"Thy word," says the believer, who knows the sinfulness of his own heart, and the inefficacy of any efforts of his own to bring it into subjection, "thy word have I hid in mine heart"—there it lies as my treasure, which I would not lose, and my rule, which I would not transgress. It is not, however, every acquaintance with the word that will prove an effectual safeguard from sin. Many indeed never allow it a moment's place within. When they have heard, "Satan cometh immediately." And many transient impressions are there of its power, of no avail for any practical benefit. In many cases also is it "choaked by the cares of the world, the deceitfulness of riches, and the lust of other things, and it becometh unfruitful." But whenever it falls on good ground, "the honest and good heart" "hides it, keeps it, and brings forth fruit with patience, unto perfection." Here it "dwells richly in all wisdom," as a treasury to be resorted to, when need and occasion require; as a principle of holiness, a covering from sin. In this view it is recommended by one who had well studied its uses, and acquainted himself with its value—"My son, let them not" (the divine precepts) "depart from thine eyes: keep sound wisdom and discretion. So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble." David also gives us the same experience of the power of this safeguard—"By the word of thy lips I have kept me from the paths of the destroyer." And it was probably the recollection of many instances of preservation, united with a sense of continual danger, that suggested the prayer—"Order my steps in thy word, and let not any iniquity have dominion over me."—*Bridges on Psalm* cxix.

Blessed art thou, O Lord; teach me thy statues.—Psalm cxix. 12.

The act of praise in its real character depends entirely upon the disposition of the heart. In the contemplative philosopher it excites nothing but barren admiration. In the believer it becomes a principle of practical comfort and encouragement. With him the character of God is always an incitement to pray, and the attempt to praise gives strength and confidence to prayer. He is "blessed" in himself, and delights to communinicate his blessings to his people. Therefore we are emboldened to ask for continual "*teaching in his statutes*,"—in the truths which he has revealed, and the precepts which he has enjoined, that we may "walk" with him "in love," and "be followers of him as dear children." The blessedness of this privilege is its influence upon the heart—man's teaching puffeth up—God's teaching humbleth. Man's teaching may make us more learned—God's teaching makes us more holy. It persuades while it enlightens. It draws the heart, inclines the will, and carries out the soul to Christ. The assurance we have for offering this petition is gathered from the remembrance of the faithfulness of God—"*Good and upright* is the Lord; *therefore* will he teach sinners in the way." And especially is this hope and expectation exercised in approaching him as our covenant God—"Lead me in thy truth, and *teach me, for thou art* the God of my salvation: Teach me to do thy will, *for thou art my* God." It is a mark of a proper state of mind, that we *desire* the Lord's teaching. Is it so, reader, with you? Surrounded as you are, with the means of instruction, what progress are you making in the Lord's statutes? Is your knowledge increased since the last year? Have you a deeper acquaintance with the character of God—with his holiness and love; with your own defilements, inconstancy, and weakness before him? Do you often frequent that "new and living way," by which at all times you may find a free access to his throne? that only way, by which the acknowledgment of praise can ever ascend with acceptance before him?—*Ib.*

DEVOTIONAL.

DEPENDENCE ON DIVINE AID.

Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.—*Zech.* iv. 6.

[In view of the obstacles to our own spiritual progress, or the conversion and growth in grace of others,] we need not despair. Thanks be to God, it is not by might, nor by power, but by the Spirit of the Lord of Hosts. There is a mighty agency, which we do not see with our eyes, at work in this world. We cannot discern the form thereof: we can see no image; but the same energy which operates silently in the world of matter, operates as surely in the world of mind. He, who formed the mind can change the mind. He can scatter the thick mists of prejudice, and reveal to the soul the perfect beauty of truth. He can induce men to abhor themselves, and to repent in dust and ashes, and as their eyes open on a holy Saviour, to exclaim, Whom have we in heaven but thee, and there is none on earth that we desire in comparison of thee! He can open the two-leaved gates, and cut in sunder the bars of iron. He is with kings on their thrones, and is able to abase those who walk in pride. The systems of Heathenism and idolatry, though grown up to heaven, He can consume with the breath of his mouth, and destroy with the brightness of his coming. Through all the abominations in Christian countries, He can send the healing waters of the river of life. The erroneous maxims in politics, and false theories in morals, by His almighty influence, can be made to give way to the pure and heavenly precepts of the Gospel of Christ.

Here, then, let us place our confidence. The mighty men, of past ages, here found firm support. Out of *weakness* they were made strong. They went from prayer to the den of lions; from the closet to the conflict; from communion with God to the embrace of the burning stake. In themselves all weakness; in Christ mightier than legions of enemies, visible and invisible! Here let us place our confidence—always abounding in the work of the Lord, as knowing that our labor is not in vain, in the Lord.—*Quarterly Reg.*

PSALMODY.

Sweetest of sweets, I thank you;——

——if I travel in your company,
You know the way to Heaven's door.

George Herbert.

From the Christian Intelligencer.

ON THE USE OF ORGANS IN CHURCH WORSHIP.

Mr. Editor,—It seems that several writers in your paper have expressed considerable concern and solicitude about the introduction of organs in Christian churches; one of them "after a careful and attentive perusal of the history of the Old Testament Church, comes to the conclusion that God did not *direct* or *sanction* the use of organs or instrumental music of any kind, either in the tabernacle or temple worship." As you have been pleased to publish his thoughts on the subject, I would now solicit a similar favor, with the assurance that I am by no means actuated by a spirit of controversy, but by a duty which our holy religion enjoins upon her followers, to be useful in this world, and especially to promote every cause which has for its object the praise and the glory of our Lord and Master.

It is but too true that Christians have been negligent in regard to music, as it is the only science which is admitted in the service of God, and a science which seems to be natural to man. In every society she is a welcome guest. In the domestic circle her witchery sooths the brow of care, and while listening to her strains, the toils and anxieties of the day are forgotten. Hand in hand with all the social feelings, she banishes ruder pleasures from her presence, and, in the words of your correspondent, "affords a gratification both delightful and proper." Even if we were not favored with a revelation of the will of God, the thoughtful observer would see that harmony prevails throughout the works of the Creator; it is perceivable in all living things, even to the minutest fibre of the smallest field flower: if he should trace her throughout all her various forms, harmony would still be the bond of nature; that assimilating with the finer and mere exquisite feelings of the soul, softens and irradiates its harsher passions, and bends them to kindness and virtue.

But it was my object to show how music assisted holy men of old in inparting those feelings of pure religion, which formed so acceptable an offering to the Deity. In the 15th chapter of Exodus, 1500 years before Christ, we have the first hymn or psalm to the Supreme Being upon record. It contains the pious effusions of Moses, after the passage of the Red Sea, at the head of the whole people of Israel, just escaped from bondage. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying—I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Moses is seconded on this occasion by Miriam, the prophetess, and sister of Aaron, *who took a timbrel in her hand, and all the women went after her with timbrels—singing to the* Lord." I think it is worthy of remark, how early the people of God accompanied their sacred songs with instruments. But there occurs an incident to which I would especially direct your attention, as it adds so much to the dignity of sacred and instrumental music. It is evident from many passages in Scripture, that music was very nearly allied to prophecy. Samuel, after secretly anointing Saul king, and instructing him in the measures he is to pursue, for establishing himself on the throne, proceeds, "And it shall come to pass when thou art come to the city, (Bethel) that thou shalt meet a company of prophets coming down from the high place, with a *psaltery, a tabret, a pipe, and a harp* before them, and they shall prophesy. And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them." Many other instances might be cited of the union of music and prophecy. King David cultivated music so early, that St. Ambrose says, in his preface to the first psalm, "he had always the gift of prophecy, and was chosen by God himself, in preference to all other prophets, to compose psalms." Yes, the sacred writings contain not only abundant proof that the people of God used instrumental music in the worship of Jehovah, but they contain also proof that the Lord deigns to bless its practice. We find that David, on account of his great skill in this science, was called in to administer relief by the power of his harp to Saul, afflicted with an evil spirit. "And Saul's servants said unto him, behold now an evil spirit from God troubleth thee. Let our lord now command thy servants which are before thee, to seek out a man who is a cunning player on a harp. And it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well."—"And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed and was well, and the evil spirit departed from him."

At the present day, it is the custom in most of our churches for the people to sing, though they are but little skilled in vocal music. Every other branch of study which promotes their worldly interest is carefully attended to, while they expect that the Lord would be satisfied with such an imperfect tribute of praise, which requires neither money or labor. If Christians had but consulted the practice of the children of Israel, and reflected on the subject, they might have learned a good lesson from it, and would not longer indulge a lethargy which is indeed lamentable. The Jews attended their singing schools; "God gave to Heman fourteen sons and three daughters. And all were under the hand of their father *for song in the house of the* Lord, *with cymbals, psalteries, and harps.*" 1 Chron. 26th chap. In the 15th, 16th, and 23d chapters of the first book of Chronicles, we find an enumeration of all the musicians employed by David in the service of the ark, before the temple was erected. Four thousand Levites were appointed to praise the Lord with instruments; and the number of those who were instructed and cunning in song amounted to two hundred and eighty-eight. Yes, if we refer to the days of Judaism, music was exclusively appropriated to the service of God. David, not alone appointed 4000 persons to laud the praise of the Omnipotent, but he composed music both vocal and instrumental, as a means of inspiring his people with devotion, and drawing their thoughts from earthly things, to fix them solely on the Most High.

One of your correspondents speaks thus of instrumental music in the service of God:

"Does it not lead to formality, and a tedious delay in the exercises, which drags, presses, and stupifies the active energies of the devotional spirit! In fact, is it not a creature of man's invention, a kind of worldly expediency, partaking much of the effect of images, and idols, subservient only to the gratification of the pride of the human heart: in a degree, a species of rebellion against God, and consequently an abomination in his sight."

I forbear to make remarks on so severe and unjust a charge. Who would for a moment doubt, but that David and the whole church of the Jews served God in spirit and in truth, amidst those joyful and harmonious noises they used with singers and with musical instruments?

We read in the 98th Psalm, "O sing unto the Lord a new song, for he hath done marvellous things; with his right hand, and with his holy arm hath he gotten himself the victory. The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the Heathen. He hath remembered his mercy and truth toward the house of Israel, all the ends of the earth have seen the salvation of our God."

And since the glory of God is manifested to all lands, ought they not all to join in praising his holy name, with instruments and voices? for music is the gift of God, and tends not only to express but to create the affections of joy; it does compose the thoughts, calm the mind, and brings the soul to grateful seriousness; and therefore we find it of as early use in divine worship as any where else.

Another of your correspondents asks: "What is the object of the use of organs in Christian churches?"—He answers himself thus: "What but to gratify the sense of hearing—even a lust of the flesh? It sooths, calms, and doubtless brings about a pleasing *thoughtless* languor of the mind, by which it *is said*, we are made more fit, and in a better frame to worship God." I am again inclined to differ from the writer. We know that martial bravery, love, joy, and other feelings of our nature, have each their peculiar and stirring instruments of sound. To me seems the connexion between religion and the organ something more than fanciful. There are many, who have felt at once inspired and subdued by the voice issuing from that gilded little sanctuary, which towers in architectural elegance over the solemn assembly below, and seems to enshrine the presiding genius of devotional praise. All who love to sing the praises of their Redeemer, find in its tones something that wondrously accords with the sentiment of piety: it leads as it were, the congregation, and keeps them in proper time and tune; and it is almost impossible for a large assembly to do so without an organ. And as concording unity in music, is a lively, and very significant illustration of God, and of heavenly joys and felicities, so on the contrary jarring discords are as apt an illustration of the wicked one, or hellish tortures. If one of those Israelites from David or Solomon's period, were to come among us, would he not properly suppose that the Christian Church had not so much cause to rejoice as the Jews had? And is it so?—is the new dispensation indifferent to the subject? No! the Christian has a far more exalted theme to sing than fell to the lot of David; he can sing the wonders of redeeming love, the cross, and the hope of glory.

But I am aware that some persons may refer me to the apostolic times, and as instrumental music is not frequently mentioned in the New Testament, they may take it as a subject of minor consideration, which with the ceremonies of the temple worship had been done away. Suffer me then to direct your attention for a moment to the infant Church of our Saviour, in which sacred music found an asylum, and by which it was charged with celebrating the works of a merciful God. We all know the trials, persecutions, and sufferings of the early Christians; assembled secretly in catacombs and other secure places, and fearing lest by the least noise their places of worship should be revealed to their oppressors, they could make but little use of instrumental music, and consequently we learn that they had only vocal choirs. It appears however that they soon manifested a desire to address the Divinity in the most sublime and affecting manner, by availing themselves of the influence of instrumental music in their devotional exercises; and to accuse the primitive Christians that in this particular they imitated the Pagans, whose idolatry they utterly abhorred, appears to me most unjust.

One of your correspondents says, that "In the early history of the Christian Church, instruments of music seem *not* to have been used. It was not until the seventh century, if I mistake not, and after the light of the dauntless and evangelical Augustin had waxed dim, and Heathen philosophy was largely incorporated with the Gospel of Christ, that we find the first mention made of them."

This however proves to be a mistake, as Clemens Alexandrinus, who flourished in the latter part of the second century, has the following passage in allusion to instrumental music:—

"This is the chosen mountain of the Lord, unlike Cithæron, which has furnished subjects to tragedy: it is dedicated to truth: a mountain of greater purity, overspread with chaste shades. It is inhabited by the daughters of God, the fair lambs who celebrate together, the *venerable Orgies* collecting the chosen choir. The singers are holy men, their song is the hymn of the Almighty King; virgins chant, angels glorify, prophets discourse, *while music sweetly sounding is heard.*" This was before churches were built, and before the Christian religion was established by law. The first account of an organ, appears also as early as the third century; in the fifth century they were quite common in the east, but in Rome they were not introduced until the seventh.

Among the reformers, who interested themselves about the manner of performing church music, we have not only Wickliffe, Huss, Jerome of Prague, and Zwingle; but also Luther, Cranmer, Calvin, Beza, Buchanan, and John Knox. Each of these had different ideas on the subject; they all agreed in stripping it of its embellishments, though they did not think that "instrumental music was a powerful incentive to acts of lewdness," as one of your correspondents expresses himself. It is the language of some of the reformers, that "the sober, discreet, and devout singing, music, and playing with organs, used in the Church, in the service of God, are ordained to move and stir the people to the sweetness of God's word, the which is then sung: and by that sweet harmony, both to excite them to prayer and devotion, and also to put them in remembrance of the heavenly triumphant Church, where is everlasting joy, continual laud, and praise to God."

With respect to music, Luther, being himself a judge and lover of the science, was so far from excluding it from the Church, that he rather augmented the occasions for its introduction. Besides translating, himself, most of the ancient ecclesiastical hymns, the creed, the Lord's prayer, and many other parts of his liturgy into German verse, in order to be sung, he wrote his catechism in metre, which was set to music in four parts, by Henry, of Gottingen; and even the confession of Augsburg, was done in verse, and likewise set to music.

In Luther's epistle to Sinfelius, of Zurich, the musician and scholar of Henry Isaac, he places music above all arts and sciences, except theology, as that and religion are alone able to soothe and tranquillize the mind. In the same epistle, Luther says, "We know that music is intolerable to dæmons." And concludes thus: "I verily think, and am not ashamed to say, that next to divinity, no art is comparable to music." Luther himself was one of the best organists of his time.

I do not know how I have succeeded, in favoring the introduction of organs in Christian worship, but I am certain, that a great majority of Christians will be very far from differing with me, on this point. Music is the only of all the arts, which does not corrupt the mind; it may be applied to licentious poetry, but the poetry then corrupts the music, not the music the poetry. For this reason, I advocate organs in Christian churches; and it is in religious ceremonies only, that instrumental music appears in her grandest and most commending character: she assists in rendering thanks and praises to God, which are the noblest incense that can be offered up to Him; and her melting harmony often penetrates the heart, and bends the haughty spirit to contrition.

Germanicus.

CHURCH MUSIC.

Abuses.—A writer in the Euterpeiad is exposing some of the abuses of church music to good purpose; such as the love of display among organists, choirs, and hired singers; and the rusticity and the unmusical croaking that exists among precentors, &c. The following is an extract:—

"Music is supposed to add to the energy or embellishment of the words; but when sung by persons who are indifferent to their meaning, how can the true expression be given to them; and how can they promote the object of sacred music? When the misanthrope sings with real warmth of affection on friendship; the coward with animated expression and enthusiasm on bravery; then I believe that an impious or worldly-minded person will chant sacred music, with proper sensations of devotion."

This is sound common sense. But again—

"—— I cannot but congratulate Christians on the happy change that has already taken place. Instead of seeing choirs in our churches, where brandy and water are passed round before singing, and where oranges and candy are distributed by trifling men to trifling women, we meet now frequently with a more cheering aspect. The singers are holy men. Their song is the hymn of the almighty King, &c."

Such things many a time have occurred in days that are past, even among New-England people. A long and doleful list might also be added. But we forbear. The writer throws out this excellent remark, which many a secularising wight would do well to remember:—

"I should regret to offend even the least of my fellow labourers in the musical profession, though I cannot sometimes avoid to rub in a sore place. It is sacred and secular music that I wish wholly to be separated. Whoever brings the rites of the church to the theatre, or theatrical levity to the church, is guilty of want of taste, judgment, and due reverence for religion."

Such a sentiment, inculcated by a paper which hesitates not to tolerate theatrical entertainments, will not be thought to savor of fanaticism. Is it not time, then, for Christians to look into this subject?—*Western Recorder.*

MISSIONS.

From the Periodical Missionary Paper, for November.

Extracts continued from p. 134.

GREEN BAY.

I have not sought out the Menominees, from which the due discharge of the duties of my station has effectually disabled me; the maintenance and care of the school being, without contradiction, the main object of this mission.—Even if it were not, a necessity would be laid upon me, from the small number of assistants composing the mission family, to be a constant keeper at home. I would willingly make frequent missionary excursions, if I could do so without neglect of my important charge. The Indians themselves have visited me, being influenced generally by the motive of curiosity, or by the pressure of want. On one occasion, they came in a large body, by the invitation of Col. Stambaugh, whom I had solicited to furnish me with an opportunity of speaking to them on the subject of the Christian religion, and of the Mission School. This occurred on the 16th inst. I feel much indebted to the attention of Col. S. to my request, as without his agency and co-operation, very few could have been prevailed on to listen to me. Almost all of the chiefs attended, and it was estimated that (as I have before mentioned) about 250 Indians were present. With the mission family, and a number of the residents of Green Bay, there was an assemblage of between three and four hundred persons. Having no room sufficiently large for the accomodation of so many, I addressed them in the front of the Mission House. Mr. Charles Grignon acted as interpreter, for his good services in which capacity he refused to receive any compensation.

The following is the conclusion of Mr. Cadle's address on this interesting occasion:—

"Men, brethren, and fathers!—It is in the Christian religion only that you can find what supplies the wants of the soul, what will give you rest in this life, and what will bring you at last to God's heavenly kingdom. This day is salvation preached to you through the Son of God, and I pray that his grace may incline your hearts to believe in his name, and to become his disciples. Remember that you have just been warned to flee from the wrath to come. Remember that there is no other name under heaven, whereby you can be saved, but only the name of our Lord Jesus Christ. Remember that you have immortal souls, and that as you live in the present world, so will be your portion in the future.

"Your great father, the President of the United States, looks upon you as his children, and wishes to make you happy. He wishes to teach you the best way of cultivating the ground, and preparing grain for use, and making comfortable houses and suitable clothing, in order that you may always have sufficient food, and live comfortably.

"Your father (Col. S.) is chosen by him to take care of your interests, and he will advise you what is right and for your benefit. It will be good for you always to hear his counsel, and to walk in the path which he points out to you. And there is a prospect from what has been done for you, that you will become a happy people.

"It is also the desire of your great father, that your children should be taught to read and write, and be instructed in other things, the knowledge of which will be always useful to them; such as farming for the boys, and sewing, knitting, spinning and weaving for the girls. He approves of this school, and has contributed to its establishment. A great many good people in the United States have, too, aided in this work; and they greatly desire, and daily pray for your present and everlasting happiness. They wish you to allow your children to be educated; and are ready to give them a sufficiency of books and clothes and food, and to provide for them a house large enough for them to live in comfortably while they are attending to the studies and occupations of this institution. Some Menominees have already placed their children under my care, and I hope that many of you will be persuaded so to do. If your children should become well instructed, you could much better transact private and public business than you do at present. They would then be happier than they now are, for the knowledge contained in books is the food of the mind.—Should you be disposed to commit your children to this school, I will try to make them good and wise, and will take as much care of them as if they were my own brothers and sisters. Your father (Col. S.) will also visit them, and I will be ready to act as he may advise me respecting them. These things, if you well consider, you will by God's grace resolve to cause your children to become instructed; and that you may so determine, is my heart's desire and prayer to God, through Jesus Christ our Lord."

"Grizzly Bear," replied. The substance of his answer on the subject of religion and the school was, that he had not consulted with the Menominees, and could not speak in their name. That he presumed that what I said was true and good: that I had books, and the Indians were ignorant: that they would deliberate on what I had laid before them: that he wished I would teach one young man of their tribe, and if such a one should become well educated and able to transact their business, he would believe, and pray his Lord to give them all good instruction.

I told him that there were then four or five Menominee children at the school, who had not been with me a sufficiently long time to complete a course of study; but that if they should remain a few years, they would prove the Menominees to be as capable of learning as the white men.

On the 18th inst. I was requested to be present at a meeting of the Menominees, at the Indian Agency House, when it was calculated that three-fourths of the tribe attended. The treaty of last winter was read to them by Col. S., and was acceded to with unanimity; he also strongly recommended to them to send their children to the mission school under my care. The second chief of the Menominee nation, Josette Carvon, spoke first in reply, and almost altogether on the subject of the school; saying, that the Menominees were too poor to pay for the education of their children: that they were willing to commit them to the school recommended to them: that the chiefs would consult together, and look up to the agent for advice: that he proposed to send his own children, and that many others would do the same this summer. Col. S. assured him that no payment would ever be asked or expected of the Indians, on which subject the chiefs appeared well satisfied.

MICHIGAN.

From the Report of the Rev. Richard Bury.

Detroit, June 15, 1831.—Since my last, I have nothing of special interest to communicate. I have officiated twice every Sunday in St. Paul's, Detroit, except two afternoons on account of a temporary indisposition, and feel that I have much reason for a grateful acknowledgment of divine goodness in the continuance of good health, and manifold other mercies and benefits to me and mine. The Church and Sunday School are thought to be prosperous, and should we have a proportionate evidence of a continual increase of sincere and devoted piety, in addition to the increase of numbers, which, however, is very moderate, we shall have great reason to bless the Lord, and glorify his holy name. Our Bible Class is continued with some degree of interest. Since the beginning of Lent, I have opened the church every Wednesday morning, for prayers, and have attended to the prison, for the benefit of the prisoners, every Friday morning, with an occasional exception.

With Divine leave, I expect to visit different parts of the interior during the present season. The Territory is settling with an almost unprecedented rapidity, and so great is the increase of population, that we are in pressing need of missionaries, not only to supply one or two vacant parishes that are suffering much for the want of stated services, but to establish the Church in parts of the country where there are more or less members of our Communion, and others ready to join it, who are anxiously desiring its apostolic ministrations of the appointed means of grace. Had we but two or three faithful, yet discreet laborers, though many more could be well employed, who should connect with a zealous propagation of the Gospel, and its ordinances, an undeviating conformity to the requisitions of the Church, they might be instruments of incalculable utility, and reap an abundant harvest.

September 7th, 1831.—On Sunday, June 12th, exchanged with the Rev. Mr. Johnson, of Sandwich, Upper Canada. Sunday, June 19th, officiated at Ann Arbor, when I read the service, and preached three times to attentive and considerable congregations. The third service was held, by particular request of the trustees, in the Presbyterian house of worship, on account of its greater capacity, where also the responses were full and devotional.

Thursday, July 7th, I went to a public house about 5 miles north of Detroit, the family belonging in part to our Church, where, pursuant to notice, I officiated to a small congregation. On Saturday, the 9th July, I went to Monroe, according to previous appointment, where I officiated in the evening. The next day I held the service, and preached three times to numerous congregations. The day after, made the previous arrangements, and on Tuesday morning, after a short service from the Liturgy, organized a congregation by the name, &c. of Trinity Church, with much promise of success.

On Wednesday, July 13th, visited a settlement about six miles west of Detroit, agreeably to previous request, baptized two children, and delivered a short address.

Upon the whole, the prospects of the Church in this part of our Lord's vineyard, are quite equal to every reasonable anticipation, and I doubt not that if the Lord of the harvest shall condescend to increase among us the number of laborers who shall have the blessed cause really at heart, a most abundant gathering will, in due time, be realized.

From the Report of the Rev. Mr. Freeman, officiating at *Ann Arbor* and places adjacent.

My labors here commenced toward the close of October last. I have resided principally at this place, and officiated here half the time; the rest is equally divided between Ypsilante and Dexter, each about ten miles distant. Besides these stated services, I have preached frequently on weekdays and evenings at Boydeu's Plains, six miles distant, where are two or three families attached to the Church—also visited and preached at Paline, ten miles from this, at a gentleman's house, who, with his wife, is a member of our Communion—likewise, spent a Sunday at Jacksonburg, forty miles distant, and visited and preached in the vicinity of Tecumseh, thirty miles distant, and both county seats. At each place are a few families attached to the Church. On my return from the former, held an evening service at Grass Lake. I intend visiting as often as possible, all the above places. It is yet with us a day of small things, but we feel confident that, with the divine blessing, we shall soon see better times, if regular clerical services can be continued. Most of my time and labor has been spent in the three congregations included in the parish of St. Andrew's. In, and near Ann Arbor, there were five communicants when I came—four were added by emigration about the time of my arrival, and five more have since come to the communion for the first time. But among those who generally worship at Ann Arbor, or consider themselves as more conveniently connected with this congregation, there are about nineteen communicants. Of baptisms, there have been two adults and five children. At Ypsilante, there are as yet no communicants, and at first were but two or three to unite with the responses, (some having removed, who were attached to the Church.) But now we have reason to expect three or four will come to the communion, the first convenient opportunity. At Dexter, I found four families, more or less accustomed to attend church before they moved into this country; but of these, only one had ever communed. From examination and attendance on our services, we now consider three or four more families as connected with the congregation; besides the accession of three other families lately emigrated to this place, who are, I am told, well instructed in, and firmly attached to the Church; and four or five of whom are said to be communicants. We may pretty safely calculate, then, if nothing occurs to interrupt our success, that the three congregations, including those who are inquiring and beginning to attend regularly on the Church, and those who have expressed sentiments qualifying them for, and inclining them to, the communion, will, by the close of the year (October next,) embrace twenty-five families, and about thirty communicants. We have here a small Sunday School in operation, and have raised, on subscription, $1000 for the erection of a church.

TENNESEE.

From the Report of the Rev. Mr. Otey, at *Franklin.*

July 11, 1831.—Bishop Meade, of Va., laid the corner-stone of our church, the 28th of last month.

October 3, 1831.—The work of our church is now proceeding rapidly, and we hope to be able to have it covered in before the cold weather sets in. The building will be sixty feet long and forty feet wide, having a ground floor of nearly the same dimensions. It is intended to use this for a Sunday-school and lecture-room. The plan also embraces a tower, and galleries on the sides and one end. The whole expense will probably amount to three thousand dollars. Of this sum, one thousand two hundred dollars have been subscribed. Two members of the Vestry, have pledged themselves for the balance; and I am afraid it will fall heavily upon them. The members of my congregation, though willing to do their utmost, are nevertheless unable to make large advances of money. When I first came to this place, there was to be found here but one professed Episcopalian.

I have sometimes thought of applying to our wealthier brethren at the east for assistance, to furnish our church in handsome and appropriate style. But the frequency of such demands upon their liberality, deters me. If we could get but so much as a *good bell*, I should be thankful.

I have had service regularly every Lord's day, morning and evening, since I made my last report, with the exception of the 4th Sunday in September. On that day I preached, by particular request, in a distant part of the country, to a very large and attentive congregation. I shall continue this, as occasion and opportunity may serve, looking to the great Head of the Church for his blessing upon such labors. If nothing else grows out of such a course, I am persuaded it will have a tendency to diminish prejudice, diffuse a knowledge of our principles, and ultimately secure a favorable reception for the Church.

It may not, perhaps, be irrelevant to state, that I heard from a friend in the western district, a few days since, desiring information as to the likelihood of having a missionary to labor in that quarter. In his neighborhood there are many persons warmly attached to the Church, and probably a dozen communicants among them. They would pledge themselves to raise three hundred dollars for a missionary, and give his board besides. A young man going to that section, would feel himself pleasantly situated, I am sure.

I am also just now, in receipt of a letter from Knoxville, of the same purport with the one already mentioned. The Vestry of Knoxville have already pledged themselves to raise one hundred dollars for a clergyman; and I think much more might be reasonably calculated on. If the contemplated rail-road through western Virginia, shall ever reach Knoxville, it will render that point a station of great importance. The east Tennessee College is located there, and the Professorship of Mathematics, just now vacant by the resignation of Mr. Piper.

In this county also, a brick edifice is to be erected by the 1st of January next, designed to serve the double purpose of a church and an academy. I am authorized to employ a teacher, and to offer five hundred dollars per annum, as a salary. If the tuition fees amount to a greater sum, it will still be given to the teacher.

From the Report of the Rev. Dr. Stephens, residing at Columbia.

My congregation is increasing considerably. The Vestry have made a contract for building a brick church, 60 by 40 feet; and the corner-stone was laid with appropriate ceremonies, by Bishop Meade, who favored us with a visit, on his late tour through the western country. We expect to have the church edifice built aud roofed this fall, but we have not yet funds sufficient to finish the inside.

Although we have many obstacles in this new country to encounter, yet we have some cause of encouragement and thankfulness to the great Head of the Church, for what he has done, and is doing for us. The visit of Bishop Meade was highly beneficial to our little diocese. He confirmed a few persons, and a few were added to the communion, on the occasion; and his preaching made a very great and favorable impression on the people, and the community at large.

KENTUCKY.

From the Report of the Rev. Mr. Ash, residing at Shelbyville.

I have continued, since my settlement here, to officiate regularly once a month at Shelbyville and Middletown, and the rest of my time I have employed in making excursions through the adjoining counties, in order to preach, and find out the scattered members of our Church. Besides my regular appointment in Shelbyville, I have had frequent opportunities to preach, or to address a word of exhortation and warning to impenitent sinners, and call upon them to repent and be reconciled to God. I have commenced a weekly evening lecture in my school-room, for familiar and practical comments on the Scriptures, from which I hope some good will result. If sufficient exertion should be made, I hope that an Episcopal church will be built here before long. In Middletown, I have some prospects of usefulness. There are several families in the neighborhood of this place, who are friendly to the Episcopal Church, and in the course of time may join this Church. I formed a Bible Class there some time ago, and considerable efforts have been made to organize a Sunday School in this village. It will go into operation as soon as a few books can be obtained. I have distributed a few prayer-books and tracts in this place, and I believe that a few are sincerely inquiring the way to Zion. If a church were now built here, it would be of great importance in raising a congregation, as there is no church of any kind in the place. I have preached at Simpsonville, a small village on the road between Middletown and Shelbyville, and think that I will be able to preach there regularly on the afternoon of the same day that I preach in Middletown. I have preached in a neighborhood about ten miles south of Shelbyville. In this neighborhood, there are a number of families who are favorable to our Church. I intend to preach monthly in the centre of this neighborhood, from which point it is a considerable distance to a church of any kind, although the country around is thickly settled with a wealthy population. I have preached in Taylorsville, a small village in Spencer county, which has been lately erected into a seat of justice. This place has always been very destitute of the ministrations of the Gospel, and is now very poorly supplied. I met with a few persons in this town, who were anxious about their souls, and inquiring what they should do to be saved.

I have not yet determined whether I shall preach statedly in this town or New-Castle, in Henry county. I have visited Nelson county, and preached there. In this county there are a great many Catholics, and I have no doubt that a suitable minister of the Episcopal Church would be more useful than one of any other Protestant denomination.

When speaking of Shelbyville, I forgot to mention that a few members and friends of the Episcopal Church, held a meeting on the 4th of June, and organized themselves into a Church. I have had opportunities to visit several Sunday Schools and to address the children, and to endeavor to encourage and incite the teachers to a faithful discharge of their duties. In almost every neighborhood a few Episcopalians may be found, who, on account of their early education or predilections, will be very little benefited by ministers of any Church but their own. If exertion should not be made by more highly-favored Episcopalians to extend the bread of life to these scattered members of our Church, they may perish, and be eternally lost.

MISCELLANY.

PROGRESS AND RESULTS OF SCIENCE.

Between the physical sciences and the arts of life, subsists a constant mutual interchange of good offices, and no considerable progress can be made in the one, without of necessity giving rise to corresponding steps in the other. On the one hand, every art is in some measure, and many entirely, dependent on those very powers and qualities of the material world which it is the object of physical inquiry to investigate and explain; and, accordingly, abundant examples might be cited, of cases where the remarks of experienced artists, or even ordinary workmen, have led to the discovery of natural qualities, elements, or combinations, which have proved of the highest importance in physics.

Thus, (to give an instance,) a soap manufacturer remarks, that the residuum of his ley, when exhausted of the alkali for which he employs it, produces a corrosion of his copper boiler for which he cannot account. He puts it into the hands of a scientific chemist for analysis, and the result is the discovery of one of the most singular and important chemical elements,—iodine. The properties of this being studied, are found to occur most appositely in illustration and support of a variety of new, curious, and instructive views then gaining ground in chemistry, and thus exercise a marked influence over the whole body of that science. Curiosity is excited; the origin of the new substance is traced to the sea-plants, from whose ashes, the principal ingredients of soap are obtained, and ultimately go to the sea-water itself. It is thence hunted through nature, discovered in salt mines and springs, and pursued into all bodies which have a marine origin; among the rest, into sponge. A medical practitioner, (Dr. Coindet, of Geneva,) then calls to mind a reputed remedy for the cure of one of the most grievous and unsightly disorders to which the human species is subject—the goitre; which infests the mountainous districts to an extent, that in this favored land, we have happily no experience of, and which was said to have been originally cured by the ashes of burnt sponge. Led by this indication, he tries the effect of iodine on that complaint; and the result establishes the extraordinary fact, that this singular substance, taken as a medicine, acts with the utmost promptitude and energy on goitre,—dissipating the largest and most inveterate in a short time, and acting (of course, like all medicines, even the most approved, with occasional failures,) as a specific, or natural antagonist, against that odious deformity. It is thus that any accession to our knowledge of nature is sure, sooner or later, to make itself felt in some practical application, and that a benefit conferred on science by the casual observation or shrewd remark of even an unscientific or illiterate person, infallibly repays itself with interest, although often in a way that could never have been at first contemplated.—*Herschel.*

The Herculaneum MSS.—From the development of the first MS. in 1752, to 1800, not more than seventeen MSS. had been unrolled, and only one published; so difficult, tedious, and expensive was the process. Under these various difficulties, the work was suspended, when the Prince of Wales proposed to the Neapolitan government to defray the expense of unrolling, deciphering, and transcribing the MSS. In the course of four years, two hundred copies were unrolled, transcribed, and fac-similed by Neapolitan artists, under the inspection of an English superintendent: when the work was again suspended at the re-occupation of Naples by the French. Eighty-four of the fac-similes were transmitted to England in 1808, and in 1810 were consigned by the Prince Regent to the University of Oxford. Of these fac-similes, seven treatises have been published at the University Press, from lithographic engravings, in a manner worthy both the munificent benefactor, and of the University. Of these published treatises, five are by Philodemus, on moral subjects as well as on rhetoric and poetry. Of the others, one is by Demetrius on poetry; and the other, by an anonymous writer, on anger. His Majesty had the satisfaction of seeing the object of his literary mission thus far executed, by the publication of these splendid volumes from the Clarendon press, in 1824–25, the merits of which publication cannot be better expressed than in the language of a foreign critique:—"Qua in re cum ipsius Academiæ Oxoniensis munificentiam admiramur, quæ (ut solet a sordida parsimonia remotissima esse) in his etiam voluminibus exprimendis splendidissimo cultu rei dignitati consuluit, tum artificis laudamus diligentiam plane admirabiem, qua factum est, ut plenissime de his vetustis reliquiis judicare possimus."*

The injuries which these treatises have suffered in unrolling them have unavoidably been very great, by the laceration and destruction of words and sentences; yet with all their difficulties they present enough that is legible and intelligible, to interest a learned reader by the citation of such names as Alcæus, Sappho, Sophron, Epicharmas, Empedocles, Chrysippus, Metrodorus, and the like, and by fragments of poets whose works are now lost; and by the light which their peculiarities of diction and manuscription throw on many points of philology and palæography. The impatient expectation so long and earnestly expressed by many learned men for the production of these curious relics of antiquity thus splendidly delivered to the public, could not fail to be gratified by the continuation of a work so honorable to the Clarendon press and to the memory of George the Fourth.

The discovery of a library that had been buried for two thousand years, is too rare an occurrence to encourage the search for such hidden treasures with much hope of success, even in a land of volcanoes. But Greek writings of much greater antiquity than any contained in the library of the Pisos, have been discovered in the works of comparatively modern writers, and in MSS. comparatively modern. Of these, one of the most remarkable is a copy of the Lacedæmonian decrees against Timotheus for corrupting and effeminating the ancient music by his additional strings to the lyre. This decree, written in the ancient Spartan dialect, was passed about four hundred years before the Christian era, but is not found in any Greek writer, nor is extant in any Latin writer before the sixth century. The Hymn to Ceres is also a remarkable instance of a work of very remote antiquity, authenticated by unquestionable evidence of the second century, and yet now found only in a single MS., and *that* not older than the fourteenth century, preserved in the Imperial Library at Moscow.

The preservation of a Greek decree, by a Latin writer of the sixth century—one thousand years posterior to the decree—and the discovery of the Hymn to Ceres, in a MS. of the fourteenth century, the only MS. copy of it known to be extant—bear a near resemblance to the history of a celebrated passage of Scripture, which is preserved in the Latin version, and in the writings of the Latin fathers of the first six centuries, but is found in no Greek MS. now extant, older than the thirteenth, fourteenth, or fifteenth centuries. The *editio princeps* of the New Testament contains the passage; and all principes editiones being printed from MSS. are entitled to all the credit and weight of MS. authority. The conductors of that edition affirm, in their preface, that in preparing their text they had the use of Vatican MSS. But the passage not having been found in any of the Vatican MSS. which had been collated since the publication of the Complutensian edition, *its* existence in *any* Vatican MS. has been for many years constantly denied—the supposition of the existence of such a MS. treated with ridicule and contempt—and the Complutensian editors, consequently charged with fabrication, forgery, and falsehood. This reproach has at length been done away, by the recent discovery of the Codex Octobonianus, 298, in that library, which contains the passage; and it is an important consequence of this discovery, that it authenticates *ad literam* the text of the *princeps editio.*

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* Bibliotheca Critica Nova, Lugdun. Bat. 1825, vol. i. p. 268.

RESPECT FOR THE LORD'S DAY.

We mention [the suspension of their journeying, on Saturday evening, by Miss Morton and her companion, in making the tour of Italy, in 1826–7,] for the sake of adding their Christian example to that of the comparatively few travellers, who, like them, know the privilege of the day of sacred rest, both for the body and the soul. We censure France and Italy; but, alas! look at the scenes in our own land. Look at the poor man; look at the rich man; from the huckster at the corner of our streets, to our legislators and cabinet ministers, including some whose guilt is the greater, because they know better; and whose consciences we are sure must lacerate them to agony, as often as they call to mind the holy counsels of departed sires, and perhaps the buddings of their own early days, before the snares of ambition, or the thirst of lucre had drawn them into the unhallowed vortex of Sunday business, or Sunday dissipation.—*(London) Christian Observer.*

INDUSTRY.

Man must have occupation, or be miserable. Toil is the price of sleep and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The world does not contain a brier or a thorn which divine mercy could have spared. We are happier with the sterility which we can overcome by industry, than we could have been with spontaneous plenty and unbounded profusion. The body and the mind are improved by the toil that fatigues them. That toil is a thousand times rewarded by the pleasure which it bestows. Its enjoyments are peculiar. No wealth can purchase them; no indolence can taste them. They flow only from the exertions which they repay.

BISHOP HEBER.

He died almost in the discharge of his public duties—while the blessing yet lingered on his lips. It was, indeed, a costly sacrifice which was thus offered on the altar of the spiritual improvement of India! Yet he would not have thought it so! In his posthumous work there is not the slightest allusion to the prospects which he surrendered; to the fame, and ease, and independence, which so surely awaited him in his native land, and which he *cheerfully resigned;* not a murmur—not a regret is perceptible. It was a costly sacrifice, I repeat it; yet in the opinion of those who are best able to form a judgment on the subject, the cause has been advanced by it at least ten years. The effect which his example produced in India is described, by some one who witnessed it, as without precedent. The luxurious, the selfish, the sensual, the indifferent, the skeptical, saw a spectacle which amazed them—the union of the highest talent with the most ardent piety. They saw a man whose mind was stored with the most varied acquirements—a man of the most versatile powers—a man whose taste was imbued with the most classic elegance, and whose imagination glowed with a thousand images of sublimity and beauty, acting up to, and living under the all-pervading influence of personal religion. This, in that land of unrestrained indulgence, was a spectacle as striking as it was unusual; and, in this manner, Bishop Heber preached a sermon every hour of his existence.—*Banner of the Church.*

FIRST PROTESTANT MISSION TO INDIA.

The *first* Protestant Mission in India was founded by Bartholomew Ziegenbalg, who, having been educated at the University of Halle, was ordained in his 23d year, by Burmannus, Bishop of Zealand, and sailed for India in 1705. In the second year of his ministry, he founded a Christian Church among the Hindoos, which has been extending its limits to the present time. He was patronised by the English "Society for Promoting Christian Knowledge." An admirable letter from Archbishop Wake to him and his associate, shall have an early place. It was under the auspices of King George I. and of the Society just named, that he began, and, in the year 1719, (after *fourteen* years of labor,) completed his translation of the Bible into the *Tamul* tongue. —*Banner of the Church.*

COMMUNICATIONS.

For the Churchman.

Messrs. Editors,—I beg leave to hang another picture by that rare old limner, Fuller, in your gallery. Modern refinement may have secured more accuracy of outline than he always gives his portraits, but we should be sadly to seek in any attempt to cope with the vividness and truth of his coloring.

Yours, &c.

Aliquis.

THE TRUE CHURCH ANTIQUARY.

"He is a traveller into former times, whence he hath learnt their language and fashions. If he meets with an old manuscript, which hath the mark worn out of its mouth, and hath lost the date, yet he can tell the age thereof, either by the phrase or character.

"He baits at middle antiquity, but lodges not till he comes at that which is ancient indeed. Some scour off the rust of old inscriptions into their own souls, cankering themselves with superstition, having read so often 'orate pro anima,' that at last they fall to praying for the departed; and they more lament the ruin of monasteries, than the decay and ruin of monks' lives, degenerating from their ancient piety and painfulness. Indeed, a little skill in antiquity inclines a man to Popery; but depth in that study brings him about again to our religion. A nobleman who had heard of the extreme age of one dwelling not far off, made a journey to visit him, and finding an aged person in the chimney-corner, addressed himself unto him with admiration of his age, till his mistake was rectified: for, 'Oh, sir,' said the young-old man, 'I am not he whom you seek for, but his son; my father is further off in the field.' The same error is daily committed by the Romish Church, adorning the reverend brow and gray hairs of some ancient ceremonies, perchance but of some seven or eight hundred years' standing in the Church, and mistake these for their fathers of far greater age in the primitive times.

"He desires to imitate the ancient fathers, as well in their piety as in their postures; not only conforming his hands and knees, but chiefly his heart to their pattern. Oh the holiness of their living, and painfulness of their preaching! How full were they of mortified thoughts, and heavenly meditations! Let us make the ceremonial part of their lives only canonical, and the moral part thereof apocrypha, imitating their devotion not in the fineness of the stuff, but only in the fashion of the making.

"He carefully marks the declination of the Church from the primitive purity; observing how sometimes humble devotion was contented to lie down, whilst proud superstition got on her back. Yea, not only Frederic the Emperor, but many a godly father some hundreds of years before, held the Pope's stirrup, and by their well-meaning simplicity gave occasion to his future greatness. He takes notice how their rhetorical hyperboles were afterward accounted the just measure of dogmatical truths; how plain people take them at their word in their funeral apostrophes to the dead; how praying for the departed brought the fuel, under which after ages kindled the fire of purgatory; how one ceremony begat another, there being no bounds in will-worship, wherewith one may sooner be wearied than satisfied, the inventors of new ceremonies endeavoring to supply in number, what their conceits want in solidity; how men's souls being in the full speed and career of the historical use of pictures, could not stop short, but must lash out into superstition; how the Fathers, veiling their bonnets to Rome in civil courtesy, when making honorable mention thereof, are interpreted by modern Papists to have done it in adoration of the idol of the Pope's infallibility. All these things he ponders in his heart, observing both the times and places, when and where they happened.

"He is not zealous for introducing of old useless ceremonies. The mischief is, some that are most violent to bring such in, are most negligent to preach the cautions in using them; and simple people, like children in eating fish, swallow bones and all, to their danger of choking. Besides, what is observed of horse hairs, that lying nine days in water they turn to snakes; so some ceremonies, though dead at first, in continuance, quicken, get strings, and may do much mischief, especially if in such an age wherein the meddling of some have justly awaked the jealousy of all. When many Popish tricks are abroad in the country, if then men meet with a ceremony which is a stranger, especially if it can give but a bad account of itself, no wonder if the watch take it up for one, on suspicion.

"He is not peremptory, but conjectural, in doubtful matters; not forcing others to his own opinion, but leaving them to their own liberty; not filling up all with his own conjectures, to leave no room for other men: nor tramples he on their credits, if in them he finds slips and mistakes. For here our souls have but one eye (the apostle saith 'we know in part'): be not proud if that chance to come athwart thy seeing side, which meets with the blind side of another.

"He thankfully acknowledgeth those by whom he hath profited. Base-natured they, who, when they have quenched their own thirst, stop up, at least muddy the fountain. But our antiquary, if he be not the first founder of a commendable conceit, contents himself to be a benefactor to it in clearing and adorning it.

"He affects not fanciful singularity in his behavior; nor cares to have a proper mark in writing of words, to disguise some peculiar letter from the ordinary character. Others, for fear travellers should take no notice that skill in antiquity dwells in such a head, hang out an antique hat for a sign, or use some obsolete garb in their garments, gestures, or discourse.

"He doth not so adore the ancients as to despise the moderns. Grant them but dwarfs, yet stand they on giants' shoulders, and may see the further. Sure, as stout champions of truth follow in the rear, as ever marched in the front. Beside, as one excellently observes, 'antiquitas seculi juventus mundi.' These times are the ancient times, when the world is ancient; and not those which we count ancient 'ordine retrogrado,' by a computation backward from ourselves."—*Fuller's Holy State.*

For the Churchman.

GREEK MISSION.

Messrs. Editors.—I am entirely of the opinion which you have expressed more than once, that a kind and friendly discussion of disputed points, upon which the members of the Church differ in opinion, may be productive of much good, and cannot (unless conducted under the influence of an evil spirit,) prejudice the cause of truth. Under the influence of this conviction, I propose to offer a few remarks for the serious consideration of one of your correspondents, who has suggested the idea, that it would be wise, if the Directors of the Domestic and Foreign Missionary Society would abandon their Mission to Greece. I doubt not that the writer alluded to is, in fact, what he subscribes himself,—"A Friend to the Society;" or that he is fully persuaded in his own mind, that the mission to Greece was inexpedient, and had better yet be abandoned; or that he has written under the best possible state of feeling. These things among brethren should not be doubted. A difference of opinion, is the necessary result of the imperfection of human nature; and affords in all cases when it occurs, a delightful occasion for the interchange of various sentiments, and the more rapid flow of the benevolent affections.

The brother who has assumed the responsibility of opposing at least one of the measures of the Domestic and Foreign Missionary Society, appears to have arranged his complaint under two divisions. First, he objects that the Greek mission is not a mission to the Heathen; and secondly, that its "actual and prospective expense" is too great, under the existing circumstances of the Church.

The "Greek mission" is not a mission to the Heathen. Be it so. Yet it is a "foreign mission," and as such, comes within the "originally contemplated designs" of the Society. The Greek mission is to a people professedly Christian; yet in fact, almost as much in need of the pure Gospel of Jesus Christ, as the inhabitants of India or of Burmah. They are Christian in name, but Heathen in fact;—Christian in the letter, but Heathen in the spirit;—Christian in form, but Heathen in the substance. Such being the case, ought not the Domestic and Foreign Missionary Society, when invited by the Bishops, and Presbyters, and people of that country, be willing to send them the written and the preached word? When the Church in Greece, which has been from various causes greatly depressed, proposes to place her *ten thousand children* under the prayers and the instruction of the Protestant Episcopal Church in the United States, ought she who has now become capable of assuming the responsibility of a nursing mother, turn away her heart from the interesting charge? Should she have replied to the cry for help from Macedonia—although Paul and Silas were ready to go, and to *devote* themselves to the cause of the Greeks,—"we cannot afford you assistance; it will require too large a sum of money for our present circumstances?" Would it comport with that holy benevolence which prompts to self-denial, in order to the accomplishment of its purposes of mercy, to send back such a reply, without making an effort to ascertain the measure of the Church's liberality? Or when the appeal has been made, and more than enough has been paid in and pledged, shall the prospective promise of good be weighed in the balance with $15,000, and declared to be too small a consideration?

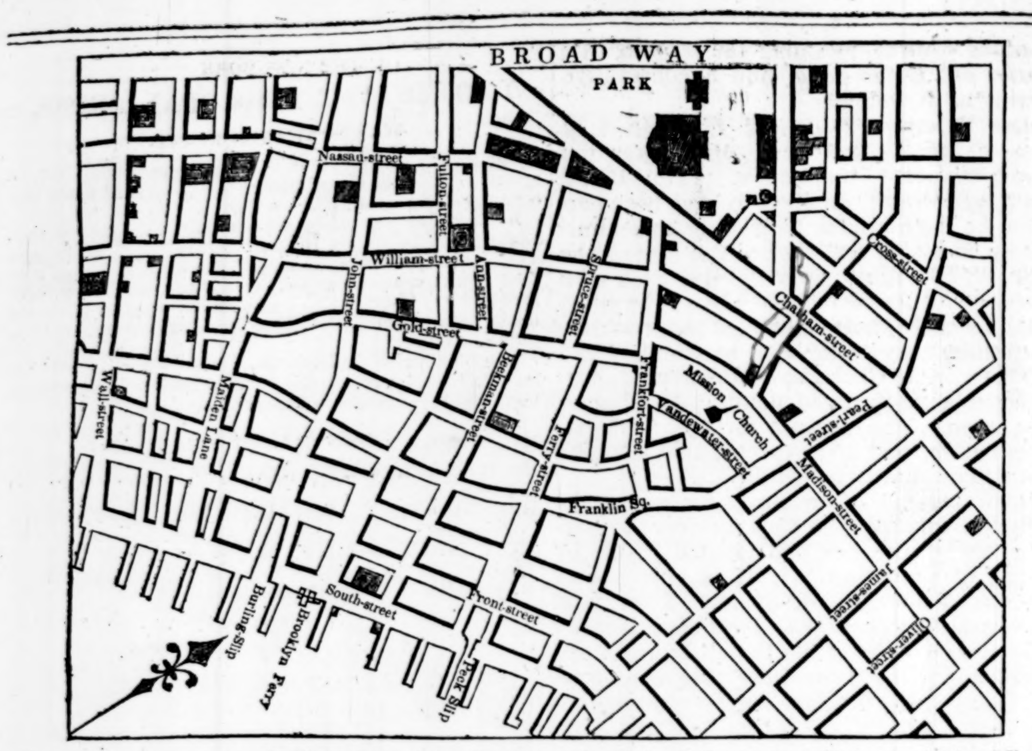
But Greece is not a Heathen land. What then? Must not the Missionary Society be determined by the leadings of an over-ruling Providence; and come to its conclusions, as all similar associations have found it wise to do? Could the Society control the order of events which led to the formation of the Greek mission? or can it now, without danger of being dashed to pieces, attempt to stop the revolution of one of the wheels of the complicated machinery by which it is evidently marked out as an object of divine approbation? Who put it into the heart of the Rev. brother who is at the head of the Greek mission, years before the Domestic and Foreign Missionary Society was organized, to count himself a "debtor to the Greeks"? Who prepared his way in the minds and hearts of the ten thousands to whom he made his appeal in the meekness of self-devotion, and disposed them to favor his cause? Who still presides over that wide-spread influence which is felt in behalf of the Greek mission, and which is the certain pledge of its future supply? If this work be of God, "A Friend of the Society," I am sure, would not wish to interrupt or retard its progress. He says as much himself. Let it then proceed. Thus far it has advanced with a firm and even step: when it begins to falter, its friends will inquire into the expediency of its retracing its path.

But does the mission to Greece stand in the way of any other enterprise? I think not. Let those—and I doubt not there are many such in the Church—who "are friendly to attempting the conversion of some part of the Heathen world," project a mission of this kind. Let one suitable man be presented to the Society, whom God hath stirred up to care for the souls of the Heathen. Let the necessary expenses of the undertaking be reasonably secured; and I doubt not the friends of the Greek Greek mission will be among the foremost to labor, and contribute to its success. The fountains from whence the Greek mission is supplied, are not exhausted, neither is there any reason to fear that they will be, so long as God shall continue to supply them from his own inexhaustible treasury.

Messrs. Editors—I perceive I am in danger of writing too much. The subject is one upon which it is pleasant to enlarge. For *the present*, however, I desist; sincerely desiring, that when the merits of the question which has been started shall be discussed in your pages, it will result in an increase of love and zeal among the members of the Church.

A Subscriber.

Philadelphia, Nov. 14, 1831.



The above represents the location of the first church of the "Protestant Episcopal City Mission Association." The engraving has been prepared for the reverse side of a card of invitation, and is intended as a guide to the spot. By placing the representation before him, in the direction of north and south, the reader will at once perceive the situation of the Church, and that the most convenient approach to it is from Chatham or Pearl, through Frankfort street, or from Pearl through Vandewater.

THE CHURCHMAN.

SATURDAY, NOVEMBER 19, 1831.

[That our city subscribers might have early notice of the interesting services appointed to be held at the Mission Church to-morrow, we have directed the distribution of our paper in this city on the day previous to that of its usual issual. Friday, Nov. 18.]

MISSION CHURCH OF THE HOLY EVANGELISTS.

Consecration.—The interesting ceremony of the Consecration of the City-Mission Church, in *Vandewater-street*, between Pearl and Frankfort-streets, will take place, agreeably to the notice in the third column of this page, THIS MORNING, at half-past 10 o'clock.

We need but mention this: the universal feeling of deep interest in this blessed enterprise, will, we are sure, draw hundreds to the Church, and fill it to overflowing. Consecrated, indeed, may it be, as a chosen tabernacle of the heavenly Bridegroom,—an ark of comfort, repose, and salvation, to generations,—a home to the 'little ones,'—little in all that constitutes human greatness,—whom God has chosen!—Consecrated, indeed, may it be, by the APOSTLE and HIGH PRIEST of our profession—as a place where His presence, and His honor may ever dwell! There may the 'full benefits' be experienced, of 'those holy ordinances which He has appointed, for the edification and comfort' of his people:—while thousands shall be initiated and confirmed in the knowledge, and disposed and strengthened for the service of the adorable and ever blessed TRINITY.

A collection is to be made, let it be remembered, on this occasion. The Church was purchased on favorable terms,—the most strict economy will, no doubt, characterize all the proceedings of the Committe of finances,—yet, though purchased, it is not paid for; and it is, we think, not unreasonable to suggest, and to expect, that those who shall attend the Consecration, will go prepared to contribute *according to their ability*, (we say this both to those who are rich, and those who are not,) the means of making this Church in truth the property of the Association. It would indeed be a day to be remembered, should the consideration money be placed to-day in the hands of the late proprietors of the edifice!

Appointments by the Bishop.—We are informed that the Bishop has issued notices to the several Rectors, of appointments for Confirmation in this city, as follows:—

December 4th, Trinity Church; 11th, St. Paul's Chapel; 18th, St. John's Chapel; Jan. 1st, St. Mark's Church; 8th, Christ Church; 15th, St. Stephen's Church; 22d, Grace Church; 29th, St. George's Church; Feb. 5th, Zion Church; 12th, St. Philip's Church; 19th, St. Luke's Church; 26th, All Saints' Church; March 4th, St. Clement's Church.

Confirmation.—This holy rite was administered by the Bishop of this diocese, on the 6th instant, in the Church of the Ascension, in this city, to 45 persons.

To Correspondents.—"C.'s" communication will receive due attention. We are entirely unaware of any fact to which the queries of "A SUBSCRIBER," at Brooklyn, may be considered as alluding. "IEREUS" will take our omission of his article as a proof of our entire and most friendly concurrence in his concluding remarks.

The Greek Mission.—We insert with great pleasure, the communication of "A Subscriber" on this subject. Its tone and temper are sufficient recommendation. We deem it best to withhold our own opinion of the success of its advocacy; not doubting that "A Friend to the Society," if convinced of error, will be the first to acknowledge it—and if still unconvinced, will not delay to show cause. In the present situation of our Church, the subject of discussion is on many accounts highly interesting and important. We would gladly have it *thoroughly* examined, and, if possible, speedily decided.

Proposition of K. S.—*A missionary* in the western part of our state, has added his name to the four already subscribed as contributors of $10 each, per annum, for five years, to be appropriated to the education of a young man for the ministry.—His communication to us will be submitted to the contributors, so soon as the requisite number (twenty) shall be made up.

Since writing the above, a note from a lady of this city, enclosing $10, as the first payment to this fund, has been received by us; and an offer of an additional $10, from another individual, if the beneficiary be educated at Washington College.

Ministerial Education.—Expressions contained in a note which accompanied the communication of our correspondent "M.," in our last, were interpreted by us as applying to the particular "plan" for a Board of Ministerial Education, in reference to which our remarks were made. We said that IT had "the hearty and entire approbation of the Bishop of the diocese, and his earnest wish that it might go into speedy and vigorous execution." We are since informed, that the Bishop did not design to express any measure of approbation of this particular plan, which could, in the least, supersede the full and free examination of it, and the proposals for amending it, which our correspondent himself frankly invited. The Bishop, indeed, highly approved of the proposing of the subject for public consideration, and of the attention to it which had been given by the respectable proposer; and he saw no reason for not extending to the plan itself his general approbation; while the crying necessities of the Church led him to the most anxious desire that there might be a "speedy and vigorous execution" of some such means of efficient operation in the vitally important line of education for the ministry.

It is further obvious, that during the existence of the canon of our Diocesan Convention of 1829, all proceedings in this matter must be rendered conformable to the provisions of that canon. But it may not be amiss to state, that the late Bishop of the diocese, who proposed that canon, saw afterward sufficient imperfection in it, to lead to the intention frequently expressed, of again bringing the subject before the Convention, with the view of new-modelling the whole plan.

While on this subject, we would state, that beside any *general* and *permanent* plan which may be carried into effect, there is an *immediate* want of aid for some of our most promising candidates for orders. This we learn from the Bishop, who would derive the highest gratification from appropriating any contributions which may be made for so important an object, especially in the present *urgent call* for such a charity.

At the same time we see great reason to approve the grand features of the present plan. The provision for representation, available to associations of whatever kind, having in view the object for whose promotion the Board is projected; its fitness, being unincumbered by the machinery of a Society, for *prompt execution* of its measures, strongly recommend the proposition of "M." The subject requires and deserves considerate and undeferred attention, and we shall be very happy to receive and give publicity to expressions of opinion with regard to it.

The Press.—We have devoted our last page to-day, to the late Report of this Institution.—It is our happiness to witness its increasing patronage and usefulness; and to enjoy the privilege of co-operating with its conductors. The institution has aimed at despatch;—practical men will appreciate the cause of its not having been hitherto, in all cases, attained. A constantly accumulating business, breaking in upon each week's arrangements, has prevented the attainment of this desirable object. We trust that the topics embraced in the Report, and the nature of the institution, will secure to this document an attentive perusal.

Our readers will, we trust, think the introduction of the following advertisement, which we find in a Baltimore paper, not improper. It is inserted as a proof of the interest felt in our success abroad, and in the hope that the example of the friend of the Press and Union, at Baltimore, may thus gain imitators.

The Subscriber, as agent for the PROTESTANT EPISCOPAL PRESS and GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, established at New-York, has on hand, and intends keeping a general assortment of the publications of those valuable and extensive institutions. He will also receive and forward on to New-York orders from Societies for books in any quantity or form of binding, and will deliver the same at the New-York prices free of every charge except such as may be incurred by him for freights, &c.

The works recently published by the press are Bibles, and Prayer Books of every description, with and without plates—D'Oyly and Mant's folio Family Bible with additional notes by Bishop Hobart. [This work is from the press of the Messrs. Swords, of New-York.]—Works of Bishop Ravenscroft—Life of Bishop Heber—Works on Episcopacy—Bishop Sumner's Exposition of the Gospels of St. Matthew and St. Mark—Dr. Whately's Essays on some of the Difficulties in the Writings of St. Paul—and many others of great interest to the Christian reader.—At the Union is always kept on hand a complete assortment of Books and Tracts, suitable for Sunday Schools, and Sunday School Libraries. Books not published by either of the above Societies, can be obtained through the Press, such as Dr. Chapman's Sermons, Dr. Cooke's Essay, the Weller Tracts, &c. on application to the subscriber.

Subscriptions received for the Standard Works of the Protestant Episcopal Church, the Family Visiter, the Children's Magazine, the Churchman, and the Banner of the Church. GEO. CARR GRUNDY,
22 St. Paul's-st.

Missionary Proceedings.—The Hartford Episcopal Missionary Society, Auxiliary to the D. and F. M. Society of the Church, as we learn from the Episcopal Watchman, held their annual meeting on Sunday evening last, in Christ Church, Hartford.

"From the report of the Treasurer it appears that the sum of nearly $350 has been collected [in the past year] in the parish of Christ Church, and forwarded to the General Society. The Missionary Association of this Church is pledged to furnish the Parent Society the sum of $250, annually, for five years, and from what has been so liberally contributed during the last year, we are induced to believe that the pledge will be more than redeemed. Would that in every parish of our Church, there were a Missionary Association, contributing according to the ability of its members, to the glorious purpose of delivering a lost world from the dominion of sin."

At a missionary meeting in Boston, after some remarks by the Rev. Mr. Hopkins, $100 was subscribed by ten individuals, in furtherance of a "plan for accommodating the Mission to Greece with suitable buildings."

Bishop Ives, says the Gazette of the 16th inst., arrived at Raleigh, N. C., on Thursday week; confirmed twenty-two persons on Saturday; and on Sunday administered the Communion to more than fifty.

The Consecration of the "*Mission Church of the Holy Evangelists*," in Vandewater-street, will, (with divine permission,) take place on Saturday morning, 19th inst. Service to commence at half-past 10 o'clock.

A Collection will be made in aid of the New-York Protestant Episcopal City Mission Society, with a particular reference to the expense incurred by the purchase and fitting of the Church.

JONATHAN M. WAINWRIGHT,
WILLIAM RICHMOND,
BENJAMIN I. HAIGHT,
GIDEON LEE,
ROBERT GRACIE,
DARIUS WELLS,
EDWARD N. MEAD,
} *Committee.*

Mission Church of the Holy Evangelists, *Vandewater-street.*—Divine Service may be expected in this Church, on the morning, afternoon, and evening, of every Lord's day, at the usual hours; and also on every Thursday evening.

For the Churchman.

Messrs. Editors.—The students of the General Theological Seminary having formed themselves into an Association, Auxiliary to the Domestic and Foreign Missionary Society, have directed me to give notice of that event through the columns of the Churchman.

The objects of this Association will be best explained in the words of the Preamble to the Constitution:—"to gain missionary intelligence,—to excite in our bosoms a spirit of missionary zeal,—and to contribute our mite toward the promotion of the Gospel, through the medium of our Church."

Having these objects in view, and being encouraged and supported by the Faculty of the Seminary, we hope our Association will be perpetuated, and rendered of much use to the Church.

By order of the Association.

Respectfully yours,
G. S. PORTER, *Secretary.*
Gen. Theological Seminary, Nov. 14.

LITERARY.

Knight's Sermons.—Lilly & Wait, of this city, have recently published two beautifully printed volumes, containing 56 Sermons and Lectures, by the Rev. Henry C. Knight. The volumes contain a great variety of matter in a great diversity of style. Our limits do not admit of any analysis of the important subjects discussed, nor have we yet formed an intimate acquaintance with the contents of the work, but we are happy to believe the author will be found to think as justly upon theology, as he certainly writes with great vigor, animation, and originality.—*Banner of the Church.*

Whately on St. Paul.—The Rev. Mr. Whittingham, of New-York, has recently published a volume of Essays on some of the Difficulties in the Writings of St. Paul, and in other parts of the New Testament, by RICHARD WHATELEY, D. D., *Principal of St. Alban's Hall, Oxford, and late Fellow of Oriel College.* The Reverend author, with great candor, humility, and discrimination, treats the following topics:—the love of truth; difficulties and value of St. Paul's writings; election; perseverance and assurance; abolition of the Mosaic law; imputed righteousness; apparent contradictions in Scripture; mode of conveying moral precepts in the New Testament; and influence of the Holy Spirit. We have read the Essays with great satisfaction, and earnestly recommend them to all lovers of Scriptural truth, and especially, to our brethren in the Christian ministry.—*Episcopal Watchman.*

INTELLIGENCE.

DOMESTIC.

Clerical Changes.—The Rev. Nathan Stem has resigned his pastoral care over the parishes at Delaware and Berkshire, on account of continued ill health; and is now on his way for Pennsylvania. Mr. Stem has been quite successful as a minister; is truly evangelical in his doctrines; and is followed by the prayers and blessings of thousands.—*Mount Vernon Gazette.*

College Record.—*Ohio University.* The sixth annual commencement of Miami University, took place on the 28th September, under the superintendence of the President, R. H. Bishop, D. D. The catalogue for the last year, shows a total number of 192 students, as follows: From Ohio, 108; Kentucky, 24: South Carolina and Louisiana, 11 each; Indiana and Mississippi, 8 each; Alabama, 5; Pennsylvania, 3; Missouri and New-York, 2 each; Virginia, New-Hampshire, Maryland, and Texas, 1 each.—*Presbyterian.*

The *Rev. Edward Rutledge*, we regret to state, has been compelled by ill health to resign the professorship of Moral Philosophy in the University of Pennsylvania. The following are the resolutions adopted by the Board of Trustees of the University, and by the Faculty of Arts, on the subject.

By the Board—*Resolved*, "That the board entertains the highest sentiments of respect for the able, faithful, and efficient manner, in which Mr. Rutledge has performed the duties of his office, and by means of which he has secured the affection and regard of the pupils and the confidence of the Board."

By the Faculty—*Resolved*, "That in the opinion of the Faculty, Professor Rutledge, for his ability and faithfulness as a professor, is entitled to the gratitude of the University, to the success of the collegiate department of which his character and labors have materially contributed.

Resolved, "That as members of the Faculty of Arts, we deplore the event which has separated from our councils an able and judicious colleague, whose amenity of manners, ingenuousness of disposition, elevated sentiments, and gentlemanly character, have transformed our respect for his talents into a personal attachment, prompting the sincerest wishes for the speedy restoration of his health, and for the richest blessings of Providence on his person and family."—*Prot. Episcopalian.*

New-York University.—We learn that at a late meeting of the Council of the University, appointments were made for courses of public Lectures during the season, in the following branches:

In Moral Philosophy,
In the Evidences of Revealed Religion,
In Modern History,
In Oriental Literature,
In Political Economy,
In Geography and Statistics.

The Lecturer in the first course is the Rev. Dr. Cox, who has already been requested to deliver his course before the Young Men's Society of this city, and gave his introductory Lecture on Friday evening, in Clinton Hall. His Lectures are hereafter to be delivered regularly on *Wednesday evenings*, till the course is finished.

It must be gratifying to the friends of learning, to see that already the University is providing for the public instruction in so many of the most important branches of knowledge, and is enlisting the labors of several of the ablest men in the country. Among those who are expected to lecture during the season, we have heard of the following, in addition to the gentleman above named: Rev. C. P. McIlvaine, Dr. Lieber, Editor of the Encyclopedia Americana, Prof. Robinson, of Andover, Prof. Vethake, of Princeton, and H. E. Dwight, Esq., of New-Haven.—*Journ. of Com.*

The Rev. John Ludlow, D. D., of Albany, has been appointed to the Professorship of Biblical Literature in the Theological Seminary of the Reformed Dutch Church, at New Brunswick, rendered vacant by the decease of the Rev. John De Witt, D. D.

FOREIGN.

IRISH CHURCH ESTABLISHMENT.

The enormous burdens and inequalities imposed by the Irish Church Establishment, are well purtrayed in an article contained in a late number of the London New Monthly Magazine. We are glad to find that there is some prospect of an alleviation. In the House of Commons, Sept. 4th, Mr. Hume offered a motion, "That an humble Address be presented to his Majesty, that he will be graciously pleased not to recommend to fill up the vacant Sees of Derry and of Dublin, until the revenues of these Sees are regulated in a manner consistent with the best interests of the Established Church and the peace of Ireland." The Chancellor of the Exchequer said, that in making any alteration in the Irish Sees, it was the intention of his Majesty's Government to make them, not as regarded the See Derry, but, generally, as regarded all the Sees; that it was his opinion that no alteration could be made of the revenues of the Established Church to other purposes, but that his Majesty's Government did think, that a different distribution of the revenues of that Church might be made with great advantage; that, therefore, it was the intention of his Majesty's Ministers, in appointing to the See of Derry and other Sees, to do so with a previous notice; that any alterations of the revenues thought proper, might be made without the incumbent having any claim or right to objecting to them. Mr. Hume professed himself satisfied with the explanation and withdrew his motion.

SUMMARY.

COLONIZATION SOCIETY.

Proposed Colonization of the Northern Coast of Africa.—A writer in the National Intelligencer, thinks that measures should be taken for colonizing with free people of color, the northern coast of Africa. His opinion is that the country from Tangier to Tripoli is not surpassed in point of climate, fertility, and strong natural positions by any in the known world. He adds, "It is, indeed, overrun by wandering tribes of Arabs; but by care in selecting and fortifying a series of colonial posts, and despatching, in case of serious difficulty with the natives, tidings to Gibralter, Toulon, or Mahon, the rendezvous of the English, French, and American squadrons, their attacks might be timely prevented, or easily repelled. As to seizing on the whole country, should need be, there can be as little scruple on this head as in ridding our western forests of panthers and wild cats. The French are in possession of Algiers, and doubtless if let alone, will in time extend their conquests to the borders of Egypt. Will the other great European powers permit this? No. Will they leave it once more in the hands of its old masters? No. Will they divide it among themselves? Yes; unless they can be induced to consent to colonizing it—making it the rendezvous of all the free people of color in Christendom—aiding and protecting them in its settlement and civilization, and thus building up one great empire, from intercourse with which they will all have much to gain, and nothing to lose: in short, Christianizing Africa itself. Let an active, intelligent agent be despatched forthwith to England and France—gain their consent, and the scheme is not only practicable, but sure. In half a century, the whole country, from Tangier to Tripoli, and the Mediterranean to the great desert, will be, what it once was, the granary of southern Europe, and abound in rich, powerful, and productive cities."

The treasurer of the society, in the October number of the African Repository, acknowledges the receipt, from various sources, of $4,518 54, from the 3d of September, to the 3d of October, 1831. This is a small sum from the whole American public, for so worthy an object. Why should not the collections of this society be universal in all the churches in our country, at least once a year?—*Christian Advocate.*

Emmet's Monument.—The monument just erected to the memory of Thomas Addis Emmet in St. Paul's, in this city, we learn from the Courier, is from the proceeds of a subscription by his countrymen, which was limited to three dollars each. It is one solid obelisk thirty feet high, measuring three feet six inches in diameter at its base, and two feet four inches at the apex, resting upon a plinth or pedestal, seven and half feet square. It was quarried and finished by Messrs. *Francis and James Kane*, for the sum of $6,000. A much more expensive monument would have been authorized by the amount of the subscription, but to ensure its durability it was deemed important to make it of one solid piece of stone, and a larger or more valuable one than that furnished could not be produced.—*Badger's Messenger.*

South America.—The heart of the patriot has sickened and felt humiliated at the shameless conduct of the demagogues of South America. Almost every arrival from thence, discloses a melancholy tale of loss of life, from the countless revolutions and reactions, which succeed one another as the waves of the sea. The mock patriots and aristocrats of Colombia persecuted Bolivar to his final resting place—the tomb. And the same restless and selfish fellows are now quarrelling for domination. Murders, assassinations, and executions, and other flagrant crimes, occur almost daily.

ACKNOWLEDGMENTS.

The Treasurer of the "New-York Protestant Episcopal City-Mission Society," acknowledges the receipt of the following sums:—

From Mr. Gideon Lee, to constitute himself a Patron of the Society, ...	$100 00
" Rev. J. F. Schroeder, to constitute himself a Life Member, ...	15 00
" Rev. Wm. Richmond, " "	15 00
" Mr. Wm. Bard, " "	15 00
" Mr. Jacob Shatzell, " "	15 00
" Mr. John H. Williams, " "	15 00
" Thomas N. Stanford, " "	15 00
" Right Rev. B. T. Onderdonk, D. D., annual subscription, ...	5 00
" Mr. Richard Whittingham, " "	5 00
" Mr. Charles H. Roach, " "	10 00
" Mr. E. H. Warner, " "	5 00
" Mr. John P. Stagg, " "	3 00
" Mr. Meigs D. Benjamin, " "	3 00
" Rev. Manton Eastburn, " "	3 00
" Rev. John A. Clark, " "	1 00
" Mr. Lewis Phillips, " "	2 00
" Amaziah Wright, M. D., " "	2 00
" Mr. R. Wadsworth, " "	1 00
" Mr. J. F. De Peyster, " "	3 00
" Mr. F. De Peyster, Jr., " "	3 00
" 'An Irishman,' a donation,	00 50
From James M. Pendleton, M. D., for the same object, ...	5 00
Cash received per Mr. Thomas N. Stanford, to procure Prayer Books for "the Mission Church,"	10 00
From Mrs. Elizabeth Skinner, to procure Prayer Books for the *Seamen's Gallery* in "Mission Church,"	5 00
	$256 50

J. A. PERRY, Treasurer, 33 Wall-street.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of the following contributions, viz:—

From the Rev. J. F. Schroeder, his first annual payment, ...	$20 00
" Miss Cynthia Hine, of Cairo, Greene Co., New-York, ...	2 00
" Peter G. Stuyvesant, Esq., ...	100 00
" Isaac Lawrence, Esq., being the amount of his pledge at Christ Church, . .	100 00

Also a box of clothing from St. Matthew's Church, Bedford, Westchester county, New-York.

In the acknowledgement in the *Churchman* of the 12th inst., it should have been stated, that the collection in St. Paul's church, Albany, included the value of a gold ring found in the plate.

JAMES SWORDS, Treasurer
of the Green Bay Mission Fund,
127 Broadway, New-York.
Nov. 17th, 1831.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 17th, from the following persons, viz:—

H. & F. J. Huntington—Rev. George E. Hare—William Stavely—Latimer & Co.—John Thompson—L. H. Bisbee—Rev. John G. Blanchard—Venerable Archdeacon Wix—Wm. Stavely—John M. Donnelly—Starr Hoyt.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending November 17th, to the following persons, viz:—

L. H. Young, New-Haven, one parcel, per steam-boat Hudson—Rev. R. A. Henderson, St. Augustine, East Florida, per ship Amelia, for Charleston—C. C. Lathrop, Rochester, one parcel, per tow-boat Union—H. & F. J. Huntington, Hartford, one parcel, per steam-boat Victory—Venerable Archdeacon Wix, St. John's, Newfoundland, per brig Pacific.

Wm. M. Parsons, Poughkeepsie, one parcel, Long's, Broadway—Samuel Colman, Portland, one parcel, via Boston, in Stimpson & Clapp's parcel, per steam-boat Boston—D. B. Lippitt, Providence, one parcel, per steam-boat Boston—Stimpson & Clapp, Boston, one parcel, per steam-boat Boston—J. W. Ingraham, Boston, one parcel, in Stimpson & Clapp's parcel, per steam-boat Boston—S. L. Hyde, Norwich, per packet—S. Babcock, New-Haven, one parcel, per steam-boat—L. H. Young, N. Haven, one parcel, per steam-boat—A. Curtis, Stratford, one parcel, left at 115 South-st.—Rev. L. Carter, New-Rochelle, one parcel, left at 44 Wall-st., Mr. F. Guions—J. M. Donnelly, Catskill, one parcel, left at Mills & Row, 7 South-st—Miss Parker, N. Brunswick, one parcel, left at Mills & Row, 7 South-st.—Wm. Stavely, Philad., one parcel, per Union Line—G. Rowland, Norfolk, one parcel, left at Doane & Sturges, Coffee-House Slip—G. C. Grundy, Baltimore, one parcel, per Todd's Line—Rev. W. D. Cairns, Wilmington, one parcel, per schr. New-York—W. C. Lord, Wilmington, one parcel, per schr. New-York—Rev. A. Gibbs, Charleston, one parcel, per packet—Venerable Archdeacon Wix, St. Johns, Newfoundland, left at C. N. S. Rowland's, 45 Water-street—Joseph G. Auner, Philadelphia, one parcel, per Union Line—J. H. Shores, Portsmouth, one parcel, per sloop Elizabeth—Starr Hoyt, Bridgeport, one parcel, left at 277 Pearl st.

PRIVATE BOARDING SCHOOL,
POWELTON,
On the Hudson river, one and a half miles north of the village of Newburgh.

MISS INGLIS, (who conducted for several years in Hagers Town, Md. a Boarding School for Young Ladies, on a plan similar to her present one,) being now prepared to receive her full number of pupils, (thirty,) and having amply provided herself with good teachers in every department, hesitates not to say that her Seminary offers every advantage possessed by first rate city boarding schools, and many superadded, which no city establishment can possibly enjoy.

TERMS.

For the scholastic year of ten months, commencing the first of October, and ending the last of July,

For Boarding (including beds and bedding, washing, fuel, lights, &c. &c.) and Instruction in the various branches of a complete English education, $200

For any period less than the whole term, at the rate of $220

No pupil received for less than half a term, (5 months.)

No deduction made for the removal of a pupil before the expiration of the period for which she is entered.

And when a young Lady is not to return at the commencement of the succeeding session, *notice of this must be given previous to the close of the term.*

For the Languages, Music, Drawing, &c. &c., an extra charge will be made.

N. B. Payment to be made by half sessions, in advance.

Persons desirous of special information relative to the plan and arrangements of the school, as also to the principles, character, and standing as an instructress and a governess of the Principal, antecedent to her residence in this vicinity, are referred to the gentlemen whose names are under written; all of whom can furnish *the most satisfactory testimonials in her favor.*

In New-York, the Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Knox, Rev. Dr. Cox, Rev. Dr. Snodgrass, Hugh Maxwell, Esq., Mr. H. Auchincloss, Mr. J. Auchincloss.

In Baltimore, Rev. Dr. Henshaw, Rev. Mr. Nevins.

In Hagers Town, Rev. Mr. Drane, Rev. Mr. Fullerton, Wm. Price, Esq., Dr. J. Reynolds.

Rev. Mr. Lemmon, Fauquier county, Va.; J. Van Doran, Esq., Jefferson county, Va.; Rev. Mr. Johns, Cumberland, Md.; Dr. W. B. Tyler, Frederick City; Hon. T. H. Crawford, Chambersburg, Pa.; Hon. Ambrose Spencer, Albany; Rev. Dr. Proudfit, Salem, N. Y.; Rev. Mr. Whitehead, Hopewell, Dutchess county; Rev. Mr. Brown, Rev. Mr. M'Carrell, Newburgh.

Newburgh, Nov. 5th, 1831. eot. tf.

PUBLICATIONS BY THE PRESS.

PARISH LIBRARY.

⁂ The character of the series of works by this designation appears from the paragraph in the Third Annual Report of the Press, on the next page.

The following works already issued by the Press, will in future be for sale either in sets or singly, as portions of "The Parish and Religious Family Library."

- VOL. I. (Standard Works.) LESLIE on Deism; and WEST on the Resurrection. With Prefaces, Memoirs of the respective authors, Notes, and Indexes, by the Rev. W. R. Whittingham, A. M.
- VOL. II. (Standard Works.) Apostolical Preaching Considered. By Bishop J. B. SUMNER; author of "A Help to Family Instruction, &c." (Vol. VII. of this Series.) With Preface, Notes, and Index, by the same.
- VOL. III. (Standard Works.) Bishop JEWELL's Apology for the Church of England. With Preface, Memoir, Notes, and Index, by the same.
- VOL. IV. (Standard Works.)
- VOL. V. (Standard Works.) Letters on Infidelity, by Bishops GIBSON and HORNE, (including Bishop Horne's reply to Adam Smith.) With Preface, Memoirs, Notes, &c., by the same.
- VOL. VI. (Standard Works.)
- VOL. VII. A Help to Family Instruction and Devotion. By Bishop J. B. SUMNER, author of 'Apostolical Preaching Considered.'
- VOL. VIII. (Works on Episcopacy.) BOWDEN's Letters to Rev. Dr. MILLER;—With a Preface by Bishop B. T. ONDERDONK, of New-York.
- VOL. IX. (Works on Episcopacy.) Continuation of BOWDEN's Letters—COOKE's Essay on the Invalidity of Presbyterian Ordination.—And an Essay entitled "Episcopacy tested by Scripture." By Bishop H. U. ONDERDONK, of Pennsylvania.
- VOL. X. The Protestant Kempis; or Piety without Asceticism; containing extracts from the works of Scougal, Charles How, and Cudworth.—With Notes, by Bishop JEBB, of Limerick, Ireland.

MISCELLANEOUS.

For the Editor. ESSAYS on some of the Difficulties in the Writings of St. Paul, and in other parts of the New Testament. By RICHARD WHATELY, D. D., *Principal of St. Alban's Hall, Oxford, and late Fellow of Oriel College.* Elegantly printed, on fine paper,—and done up in fine red muslin. Price 75 cents.

THE MEETING OF THE TRAVELLERS.—Containing *The Inundation;* and *Narratives* of incidents which led to an acquaintance with, and an attachment to the Protestant Episcopal Church,—by the 'Travellers,' Miss Truman, Mrs. Janeway, and Mr. Colchester. By the author of the 'M'Ellen Family.'

THE CHURCHMAN'S ALMANAC, 1832—Price $4 per 100.

SERMON at the Consecration of the Right Rev. Dr. Ives. By Bishop B. T. Onderdonk. (Published for the Missionary Society of North Carolina.)

FAREWELL SERMON, of the Right Rev. Dr. Ives, on taking leave of his congregation at New-York. (Published for the Sunday School of the Parish.)

NEW TRACTS.

No. 52. Scougal's Treatise on the 'Life of God in the Soul of Man.' 50 pages.

No. 53. On Hearing the Word. By Bishop Seabury. 12 pp.

No. 54. The Shepherd of Salisbury Plain. 22 pp.

The hoary head is a crown of glory, if it be found in the way of righteousness.—*Proverbs* xvi. 31.

The bright hair'd morn is glowing
O'er emerald meadows gay,
With many a clear gem strowing
The early shepherd's way.
Ye gentle elves, by Fancy seen,
Stealing away with night
To slumber in your leafy screen,
Tread more than airy light.

And see what joyous greeting
The sun through heaven has shed,
Though fast yon shower be fleeting,
His beams have faster sped;
For lo! above the western haze,
High towers the rainbow arch,
In solid span of purest rays:
How stately is its march!

Pride of the dewy morning!
The swain's experienced eye
From thee takes timely warning,
Nor trusts the gorgeous sky.
For well he knows, such dawnings gay,
Bring noons of storm and shower,
And travellers linger on the way
Beside the sheltering bower.

Even so, in hope and trembling
Should watchful shepherd view
His little lambs assembling
With glance both kind and true;
'T is not the eye of keenest blaze,
Nor the quick-swelling breast
That soonest thrills at touch of praise,—
These do not please him best.

But voices low and gentle,
And timid glances shy,
That seem for aid parental
To sue all wistfully,
Still pressing, longing to be right,
Yet fearing to be wrong—
In these the Pastor dares delight,
A lamb-like, CHRIST-like throng.

These in life's distant even,
Shall shine serenely bright,
As in the Autumnal heaven,
Mild rainbow tints at night,
When the last shower is stealing down,
And, ere they sink to rest,
The sun-beams weave a parting crown
For some sweet woodland nest.

The promise of the morrow
Is glorious on that eve,
Dear as the holy sorrow
When good men cease to live.
When brightning ere it die away,
Mounts up their altar flame,
Still tending with intenser ray,
To heaven, whence first it came.

Say not it dies, that glory—
'Tis caught unquench'd on high;
Those saint-like brows so hoary,
Shall wear it in the sky.
No smile is like the smile of death,
When all good musings past
Rise wafted with the parting breath,
The sweetest thought the last!

KEBLE'S *Christian Year.*

CHURCH INSTITUTIONS.

NEW-YORK PROTESTANT EPISCOPAL PRESS.

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RIGHT REV. B. T. ONDERDONK, D. D., *ex officio President;* Rev. Jonathan M. Wainwright, D. D., 1st *Vice-President;* Mr. Charles Keeler, 2d *Vice-President;* Mr. Henry Cotheal, (49 Water-street,) *Treasurer;* Rev. J. V. Van Ingen, *Secretary* and *Agent.*

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⁂ STATED MEETINGS *of the Board of Trustees* are held on the *second Tuesday* of each month;—*of the Standing Committee,* on Tuesday evening of each week, throughout the year.

THIRD ANNUAL REPORT.

Read in St. John's Chapel, Oct. 6, 1831.

FROM the commencement of their operations, it has ever been a main object with the Trustees of the Protestant Episcopal Press, to attain the greatest degree of *economy* of time, pecuniary expenditure, and professions, compatible with the effectual prosecution of their designs. This feature they wish to characterize the public reports of their proceedings, at least equally with their other transactions. It will, therefore, be their aim to present a succinct, unvarnished statement, of the manner in which the objects of the institution have been accomplished during the past year, of its present standing, and of its prospects,—and leave the appropriate *reflections* to be suggested by the *facts.*

To facilitate the operations of older societies devoted to the support and propagation of the Gospel, as maintained in our apostolic Church,—to increase the circulation of the Scriptures, the Book of Common Prayer, religious tracts, and other works adapted to nourish Christian piety, and advance the interests of primitive Church polity,—and to provide supplies in some measure adequate to the daily multiplying demands for information concerning the distinctive features of our faith and worship:—such are the objects of the Protestant Episcopal Press.

As was foreseen by its projectors, the establishment of the institution has tended constantly and rapidly to develope the energies which it was designed to assist. The Societies to whose operations it is subsidiary, have *doubled—trebled,*—in one instance, enlarged more than *fifteen*-fold, their spheres of usefulness. The books which it was to put in circulation, have been published in numbers exceeding, beyond all expectation, any former amount—notwithstanding the issual, in the meanwhile, of frequent and large editions by the trade, with whom it was never intended, and never will be suffered, that the Press should come in competition. The demands for information which led to the provision of this channel of supply, have increased with the attempt to satisfy them, and daily come from new quarters, and always with still augmenting urgency of appeal. Every where, we appear to have been made the instrument of a Higher Hand, to infuse new spirit into the dormant energies of our Church. Every where we find ourselves brought in contact with a community ready to appreciate our objects, willing to co-operate in their accomplishment, and not only desirous, but even clamorous, for our aid.

The operations of the Press, as might be expected in this state of things, have been much extended since the last report. A proportionate enlargement of the

ESTABLISHMENT

has been the consequence. The portion of the *front building* rented to tenants, has been very considerably lessened; the basement story having been taken into the concerns of the institution, and fitted up as a spacious and well-contrived sheet-room, a paper ware-room, a folding room, and a commodious office for the Editor. Arrangements have just been concluded with the Sunday School Union, by which that Society will occupy a separate sale-depository,[*] under the care of its own clerk, contiguous to the room already occupied for that purpose by the Press. In the *rear building,* an additional standing-press, and a machine for rolling books, have been set up. The number of printing presses has not been increased; but one has been fitted-up with a machine for inking, and all are now kept in constant occupation. Several new founts of type have been furnished, and the number of cases and stands for composition has been nearly doubled.

The persons now employed by the Society are sixty-three in number, including the agent, depository-keeper, book-keeper, four clerks, and the heads, journeymen, and apprentices in the printing-office and bindery.

Among the

GENERAL MEASURES

adopted by the Board, the most important have been, the securement of the services of an Editor,—the purchase of the stereotype plates of the M'Ellen Tracts,—the purchase of the complete editions of the American republications, known as the "Weller Tracts,"—the publication of the Churchman,—and the recent adoption of an altered and greatly extended plan for the publication of the Standard Works.

The employment of an

EDITOR

had been contemplated even previously to the last annual meeting of the Society. The great increase in the publications, both of the Sunday School Union, and of the Press, absolutely required the undivided attention of one individual to render them, by supervision both of their matter and of their execution, worthy of the confidence and patronage of the Church. At the same time, the proportionate increase of the correspondence and other business of the institution, engrossed all the leisure of the Agent, formerly devoted to that object. At length, in October, 1830, overtures were made to the Rev. Wm. R. Whittingham, then Rector of St. Mark's Church, Orange, N. J., and Editor of the Standard Works, to devote the whole of his time to the service of the Press, conjointly with the Sunday School Union, the expense being divided between the two Societies. That gentleman accepted the appointment, and commenced the duties of his station on the 1st of Nov., 1830. He has since accepted an invitation to the Rectorship of St. Luke's Church, in this city, but we are happy to say, that by the very generous offer of the Rev. Mr. Hawks, to assist him in the charge of the Standard Works, he will be enabled, so far as regards these works, to continue his services to this institution, gratuitously, and without material drawback from his usefulness in his new station.

The series of Tracts by the author of the well-known and popular little work, *The M'Ellen Family,* and usually called

THE M'ELLEN TRACTS,

were, with two others of a similar nature—*The Farmer's Narrative,* and *The History of a Pocket Prayer-Book*—among the publications of the General Sunday School Union, for which institution they had been stereotyped. The increasing demand for new library-books, induced the Executive Committee of the Union, early in the present year, to limit themselves to the publication of works strictly adapted for the use of youth. To be consistent, they struck all of a different description already published, from their lists. The consequence was, an offer, on their part, to dispose of the stereotype plates of the above-mentioned tracts to the Press. The offer was gladly accepted, and the circulation of the excellent little works in question has continued with undiminished rapidity, by our agency. Another production of the same gifted pen has been added to the list, by the author's generous donation of the copy to the Press, and has just been published. The valuable series of reprints of essays of English divines, published a few years since at Philadelphia, by the Rev. George Weller, were, during the past summer, offered to this institution by the printer, on advantageous terms. The offer was accepted, and they now form a valuable addition to our stock of treatises illustrating and enforcing the doctrines of our Church. The Press will in future be the sole publishers of these works.

The publication of

THE CHURCHMAN,

the next upon their list, the Board regard as their most important step in the year expired.

Their interest in the paper originated with a proposition made by several gentlemen of this city, that the Board should undertake the printing and distribution of a weekly religious newspaper, to be edited by the Rev. John W. Curtis, under the superintendence of the Bishop of this diocese.—Fully sensible of the great need of such a publication in this city and diocese, and of the ultimate benefit which might be expected to accrue from it to the interests of the Church; as also of the entire agreement of the design of its publication with the objects of this institution; the Board were, nevertheless, unwilling to incur at once so large an amount of direct responsibility as that which it must involve. They therefore adopted a middle course between an entire refusal to embark as principals, and an immediate incurral of the whole responsibility. The Standing Committee were authorized to receive a guaranty for the estimated expenditure for one year, and to proceed with the publication and distribution of the paper, so soon as they should deem themselves secured by the guaranty and patronage. Several spirited individuals immediately subscribed a guaranty, covering a considerable proportion of the estimated expenditure, and the first four numbers of the paper were issued, as an experiment. The influx of several hundred subscriptions warranted the belief, that the paper would be supported, and its publication was continued: still, however, under the guaranty, and for the signers of that instrument, as proprietors. After the appearance of the 21st number, the Standing Committee having been informed that the subscriptions then amounted to more than *a thousand,* with a constant and regular increase,—a circumstance deemed sufficient to warrant the stability of the paper,—communicated with the signers of the guaranty on the subject of a relinquishment of that instrument, and an assumption of the full proprietorship of the paper by the Press. The agreement of both bodies to the step was communicated to the Board, and received its sanction on the 22d of August,—and thus *The Churchman* became the property of the Press, printed and distributed at the sole responsibility of the institution.—A change in the editorial management, by the voluntary relinquishment of the Rev. Mr. Curtis, took place about the same time, and the paper has since been conducted—under the superintendence, as before, of the Bishop of the diocese—by the Editor and Agent of the Press. The subscription list continues steadily to increase; and the most favorable expressions of opinion as to the character and tendencies of the paper, encourage the Board in the belief, that it will be one more, and not the least, among their means of usefulness.

The alteration and extension of the plan of the

STANDARD WORKS,

is one of the latest proceedings of the Board. Abundant evidence from many quarters, that a larger supply of devotional and religious works, adapted for use in parish libraries, and in the families of Episcopalians, is expected from the Press, furnished the occasion. A large class of most eligible materials for republication—the late works of English and American writers—was expressly excluded from the plan of the Standard Works. The variety of supply afforded by that plan was too small, and the publication at too great intervals, to meet the present demand. There are very serious objections to the mode of publication by subscription, and the main reasons for the original adoption of that plan, now exist no longer. These, and other considerations which it is unnecessary to detail, have induced the Board to resolve on the relinquishment of the subscription list for the Standard Works, and to commence the publication of a fuller and more varied series, the volumes of which, though numbered consecutively, shall be sold as independent works. They design that this series shall extend to the amount of *twelve volumes,* similar in size and style to the Standard Works, but on better paper, *yearly,*—that it shall consist of books of devotional character, and other works suitable for parish libraries and family religious reading,—and that it shall comprise, in every year, four volumes of Standard Works, corresponding precisely, in materials and mode of publication, with those already issued. This enlarged series they propose to designate by a proportionably more general title, THE PARISH AND RELIGIOUS FAMILY LIBRARY, or more briefly, for convenience' sake,

THE PARISH LIBRARY.

The first volume, (which will be numbered Volume X. of the series,) will consist of *Bishop Jebb's Protestant Kempis, or Piety without Asceticism.* Thus they hope to provide their fellow-Churchmen with abundant supplies of unexceptionable books for family use, and for the establishment and increase of Parish Libraries, which are becoming so general, and promise such great utility. They have the best earnest of encouragement and success, in the eagerness, and even gratitude, with which their few publications already issued, have been received, and in the loud expressions of desire for increased number and variety.

First in the list of the

PUBLICATIONS

of the Press, during the past year—the Holy Scriptures, the Book of Common Prayer, and Religious Tracts, and Sunday School Books, take their place, by right.

Of *the Scriptures,* 500 copies have been issued in the past year. In the preparation of the stereotype plates, from which this edition of the Bible is printed, *legibility* and *accuracy* alone were sought. In securing these, however, the bulk of the volume was increased, and of course its expense;—the price being thus greater than that of inferior editions in market, the latter have a preference with purchasers for gratuitous distribution; and the issues of the Press are reduced to this very limited amount.

Of the *Book of Common Prayer,* an edition of 100 copies in quarto, for the desks of our churches, has been issued in the past year.

Of the octavo size, 500 copies have been printed from the Megarey plates, the property of the Auxiliary New-York Bible and Common Prayer-Book Society.

Of the duodecimo size, 1000 copies have been printed, upon fine paper, from stereotype plates, prepared by the Press during the year. This edition, the plates of which are probably the most accurate in our country, is of a large and legible type,—while at the same time it is convenient and portable, combining the advantages of the octavo and the 18mo.

Of the eighteen-mo. size, 9000 copies have been printed upon paper of various qualities,—those of the cheapest quality being sold at 25 cents each.

Of the *Hymns of the Church,* 250 copies, in octavo, have been printed.

Four thousand, or nearly one-half of the Prayer-Books of the 18mo. size, issued since the last report, were for distribution by the New-York Bible and Common Prayer-Book Society, and its auxiliary, for whom also the edition of the Scriptures before noticed, was printed.

Of *Religious tracts,* there have been issued at the Press during the year,

For distribution by the New-York Protestant Episcopal Tract Society, 40,000
For sale by the Press, - - - 107,000
Total, 147,000

Of the various publications of the General Prot. Episcopal Sunday School Union, we have printed in the year just closed, - - - - - 256,750

Of the

CHURCHMAN'S ALMANAC,

in an improved form, 7,000 were issued for 1831. Still further improvements and alterations, to a very considerable extent, have been made in the almanac for 1832, of which 6,000 have been already printed, and nearly half that number are distributed.[*] Only the *Second, Third,* and *Fifth* Volumes of the STANDARD WORKS have been issued, the Editor having retarded the publication of the *Fourth,* with a view to insure its greater accuracy. The *Fifth* volume is not yet distributed.[†]

Of the

MISCELLANEOUS PUBLICATIONS,

the first in order is the *Works on Episcopacy,* undertaken immediately after the last annual meeting of the Society.

The immediate occasion for the publication of this collection, was the appearance of a new edition of *Dr. Miller's* first and second series of *Letters on the Constitution and Order of the Christian Ministry.* As Dr. Bowden's able answers to both series were becoming scarce, and were in a form more expensive than was compatible with their very general circulation; and as Dr. Cooke's late examination of Dr. Miller, in his *Essay on Presbyterian Orders* was both high-priced and little known; the Trustees deemed it advisable to combine the three works in one compilation, published in a form so compact and cheap, as to place it within the reach of every inquirer after truth. While the collection was in press, the admirable Essay on the Scriptural Evidence of Episcopacy, by Bishop Onderdonk, of Pennsylvania, having been completed, was added to the collection, by the author's consent, and with his additions and amendments. The whole present a most valuable and conclusive statement of the claims of our Church, from Scripture and antiquity, to recognition as a pure continuation of the one divinely-appointed apostolic channel of the means of grace. The demand for the work has even exceeded the expectation of the Board, and they are daily receiving the thanks of their brother Churchmen for its timely and convenient publication. They propose to continue the plan, by the devotion of one volume, at least, among the twelve of the Parish Library, to the subject of the nature, ministry, and polity of the Church, retaining the running title of *Works on Episcopacy,* and a consecutive numbering of the volumes.

BISHOP SUMNER'S *Practical Exposition of the Gospels of Matthew and Mark,* was the next miscellaneous publication. The Board esteem it no ordinary privilege to have been permitted to be the means of circulating this admirable help to family devotion on this side of the Atlantic. They know nothing—and their own experience is fully corroborated by the expressed opinions of the most competent judges—they know nothing better calculated to maintain and spread the spirit of Christian devotion, unsophisticated by superstition, and unalloyed by heresy or fanaticism. The demand for the work has been extensive, and it is expected that a second edition will be shortly called for.

A small manual of devotions for use at the communion, entitled The *Communicant's Companion,* has been revised and adapted for use by members of our Church. It is now nearly ready for publication, in 32mo. This, with BISHOP JEBB'S *Piety without Asceticism,* already mentioned as Vol. X. of the Parish Library, and the *Meeting of the Travellers,* also mentioned, as the forthcoming M'Ellen Tract—complete the list of our publications, during the past year. Their

SUMMARY

is as follows:—

	Folio.	4to.	8vo.	12mo.	18mo.	32mo.
Bibles, - - - -				500		
Prayer-Books, - -		100	500	1,000	9,000	
Tracts, - - - -				147,000		
Sunday School books and periodicals, - -		32,000	1,750	12,000	179,000	32,000
The Churchman's Almanac, 1831, - - -				7,000		
do. 1832, - - -	alrea	dypub	lish'd.	6,000		
Standard Works—Vol. II. Apostolical Preaching Considered. By Bishop J. B. Sumner.				2,000		
Standard Works—Vol. III. An Apology for the Church of England By Bishop Jewell.				2,000		
Standard Works—Vol. V. Bishop Gibson's Pastoral Letters; and Bishop Horne's Letters on Infidelity,—and his Reply to Adam Smith.				2,000		
A Help to Family Instruction and Devotion. By Bp. J. B. Sumner.				1,000		
Works on Episcopacy—Vol. I. The Letters of Dr. Bowden, - -				2,000		
Works on Episcopacy—Vol. II. The remaining Letters of Dr. Bowden, and Dr. Cooke's Essay—with that of Bishop Onderdonk, of Pennsylvania, - - - -				2,000		
The Protestant Kempis, or Piety without Asceticism. By Bp. Jebb.				1,000		
Dr. Whately's Essays on St. Paul's Writings,				500		
The Meeting of the Travellers, - - -					2,000	
The Churchman, to No. 29, inclusive, - -	37,800					
Miscellaneous Publications, including Journals of Conventions, Reports of Societies, Sermons, and various pamphlets, - -			28,000	8,600	2,050	1,000
	37,800	32,100	30,250	194,600	192,050	33,000

Making folio sheets, - - - - - - -	37,800
" 4tos, - - - - - - -	32,100
" 8vos, - - - - - - -	30,250
" 12mos, - - - - - - -	194,600
" 18mos, - - - - - - -	192,050
" 32mos, - - - - - - -	33,000
Total of regular publications, - - - -	519,800
Add various notices and circulars, - - -	31,795
Grand total, - - - - - - -	551,595

The

CONNEXION OF THE PRESS WITH OTHER RELIGIOUS INSTITUTIONS OF THE CHURCH,

still continues to be a theme of pleasing retrospection. As usual, the combination of friendly counsels and efforts, has been found to give a degree of spirit and efficiency much superior to that possessed when in isolated operation. The General Sunday School Union has gone on constantly enlarging its sphere of operations, and is about commencing a system of publication much more extensive than any it has yet pursued. As regards its sister institutions of the diocese, the beneficial effects of the agency of the Press upon their interests, are sufficiently attested by the reports which have been read this evening. The Board have published for the New-York Bible and Common Prayer-Book Society, for the Auxiliary Bible and Common Prayer-Book Society, for the Protestant Episcopal Tract Society, for the New-York Protestant Episcopal Missionary Society, for the Diocesan Convention, for the Committees on the Canons, and on the Psalms in Metre, of the General Convention, for the General Sunday School Union, and for the Trustees of the General Theological Seminary. As a testimony of their sense of the importance of the latter institution to the interests of the Church, and of their concern in its welfare, the Board in December last directed their agent to place in the Library of the Seminary, a copy of every publication issued, and to be issued from the Press, uniformly bound in handsome and serviceable binding. This direction has been hitherto observed, and will be continued.—On the other hand, from the Tract Society the Board has received a substantial proof of confidence, in the voluntary loan, on interest, of $1100,—being a part of the Permanent Fund of that Society,—to be applied to the uses of this institution.

In conclusion, the Board will only state, that the

EXPRESSIONS OF OPINION

in favor of the institution, have been in the highest degree encouraging. There is no quarter of our Church and country, from which the Board have not received assurances of benefit experienced from the operations of the Institution. The journals of several diocesan conventions, in the parochial reports and otherwise, bear evidence to the same effect. The private communications of clergymen and laymen of the very highest standing for intelligence and zeal for the interests of the Church, express the decided conviction, that the Press is already the most efficient instrument, under GOD, for the support and advancement of our pure faith and worship, and the warmest hopes of happy results from its future operations.—One remarkable expression of approbation and good-will, it would be unpardonable to omit to mention. A most liberal individual in Troy, wrote in January last, to offer, free of expense to the institution, a steam-engine, if its funds, and the work performed, should be thought sufficient to warrant the present introduction of steam-power. On careful examination, it was not deemed adviseable to accept the generous offer: but it must stand on record, as a powerful testimony, both of the beneficence of the maker, and of his sense of the importance of our institution.

With this favorable current of opinion, the Board are most happy to declare, with humble gratitude to the GOD of all peace and comfort, that they have had to encounter no sectional or party jealousies,—no distrust or opposition.—Their brethren have given them full credit for the honest zeal in the cause of Gospel truth and order, which, they trust, has indeed directed all their efforts. They wish to take this occasion of expressing their gratitude for the confidence thus placed, and their determination, in reliance on the aid and counsel of the Spirit of grace and truth, to show themselves not undeserving of the honor.

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[*] This arrangement has since gone into full and most satisfactory operation.

[*] Seven thousand copies of the Churchman's Almanac for 1832, have already been sold.

[†] It has since been distributed.

THE NEW-YORK

PROTESTANT EPISCOPAL PRESS,

WAS INSTITUTED IN 1828.

Any surplus revenue that may eventually be realized from its operations is, by the Constitution, to be appropriated to the interests of the Protestant Episcopal Church.

Its objects, as declared by the Constitution, are the printing, binding, and publishing Bibles, Common Prayer Books, and other books, pamphlets, tracts, &c., on subjects connected with the doctrines, constitution, discipline and worship, of the Protestant Episcopal Church in the United States; and otherwise to aid the institutions of this Church, as provided in another article of the Constitution.

The Buildings of the Institution, *viz:*—its printing and binding establishment, and depository, are situated in Lumber-Street, immediately in the rear of Trinity Church Yard.

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HYMNS—Octavo, large type—In black and brown sheep, 40 cents. 12 mo—Red Morocco, 43 cents. Black, 38 cents. Sheep, 30 cents. Muslin printed, 25 cents. 18 mo—Red, blue and black morocco, 28 cents. Sheep, 18¾ cents. Muslin, 10 cents.

BLOMFIELD'S MANUAL OF FAMILY PRAYERS—a very popular office of devotions for the family; of which the Press publish the only American edition. In morocco gilt, 37½ cents. Printed muslin, 25 cents. Black Skiver, 25 cents. In tract form, 4 cents.

LIFE OF BISHOP HEBER—2 vols. 8vo. Published by the Press. Price, $4 50.

WORKS OF BISHOP RAVENSCROFT—In two vols. 8vo, with a portrait and memoir. $5 in boards, $5 50 in sheep, $6 in calf.

WORKS ON EPISCOPACY—In two vols. containing—Dr. Bowden's Letters—Dr. Cooke's Essay—Episcopacy tested by Scripture by Bishop H. U. Onderdonk—and a preface by Bishop B. T. Onderdonk—800 pages. 12 mo. Price $1 50, for the two volumes.

THE CHURCHMAN'S ALMANAC—for 1832, just published. Price, 6¼ cents.

THE CHRISTIAN'S MANUAL; FESTIVALS AND FASTS; COMPANION FOR THE ALTAR; CLERGYMAN'S COMPANION; &c., by Bishop Hobart, with a variety of devotional and other works for the use of Episcopalians, in plain and elegant bindings, constantly for sale at the Press. Also—SUNDAY SCHOOL LIBRARY BOOKS.

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